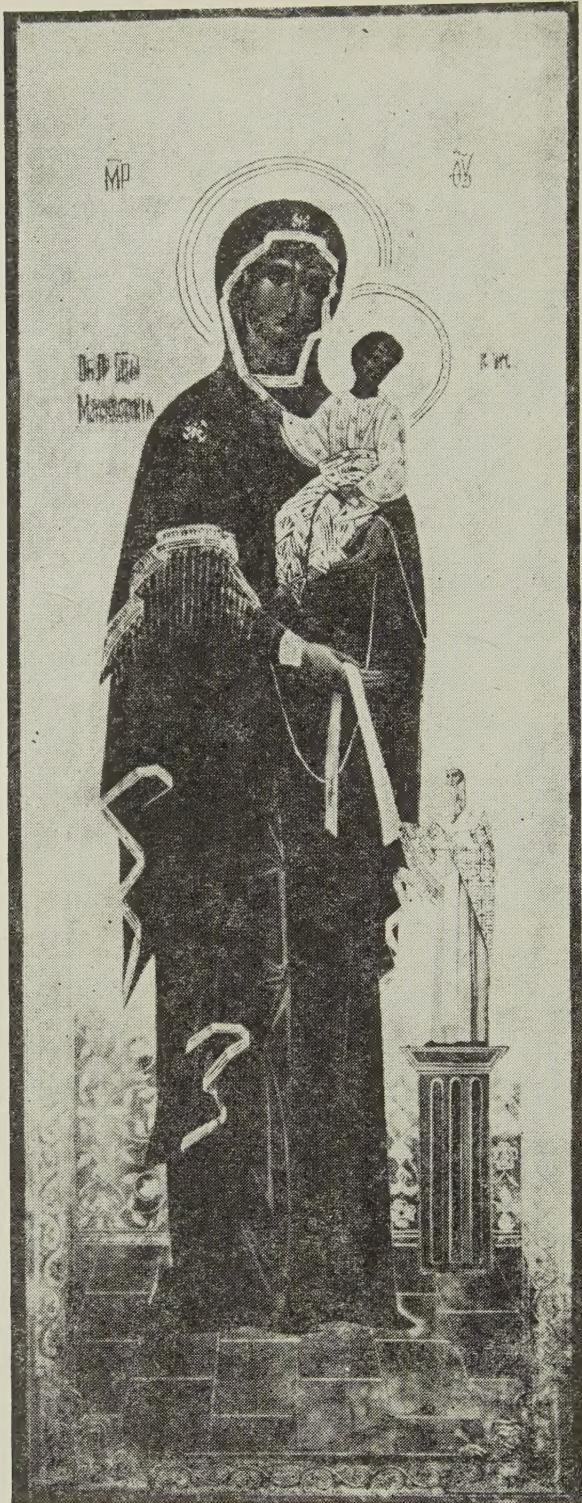




THE JOURNAL
OF THE MOSCOW
Patriarchate



THE MAKSIMOVSKAYA ICON OF THE MOTHER OF GOD

*Painted in 1299 following the appearance of the Mother of God
to St. Maksim the Metropolitan of Kiev
(† 1305; feast day, December 6)*

1984

THE JOURNAL OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

No. 5

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of the Moscow Patriarchate

EASTER GREETINGS from Patriarch PIMEN of Moscow and All Russia to the Heads of Churches and Religious Associations

To His Holiness DIMITRIOS I,
Archbishop of Constantinople the New Rome
and Ecumenical Patriarch

Your Holiness, beloved in the Lord Most Holy Vladyka,

In these radiant and salvific days when there is gaiety in Heaven and joy on earth, and both the worlds visible and invisible are celebrating the Bright Resurrection of Christ, I address to you my cordial Easter greetings:

CHRIST IS RISEN!

Shining forth from the Life-Giving Sepulchre, the Son of God and our Saviour has bestowed Eternal Life upon mankind and has filled the hearts of his followers with ineffable gaiety.

The joy felt by all Christians in the Risen Christ we experience especially deeply in connection with the forthcoming holy jubilee, the millennium of the Baptism of Russ, in 1988. Getting ready for this great event, we thank the Lord for His undiminished mercy towards the Russian Orthodox Church and for His munificence.

May the salvific service of the Holy Church of Christ, her labour for the good of God's people, and her peace efforts be always blessed.

Celebrating now the New Holy Passover and finding in it an inexhaustible source of intransient hope that God, Who raised up our Lord Jesus Christ, *will also raise up us by his own power* (1 Cor. 6. 14), I wholeheartedly wish you the full joy of Easter, and the rich and undiminished help of God in your lofty and responsible ministry.

With invariable love in the Risen Lord,

+

PIMEN, Patriarch of Moscow and All Russia

Easter 1984
Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent such messages of Easter greetings to the Primates of the Orthodox Churches:

His Beatitude NICHOLAS VI, Pope and Patriarch of Alexandria and All Africa; Alexandria

His Beatitude IGNATIOS IV, Patriarch of Antioch the Great and All the East; Damascus

His Beatitude DIODOROS I, Patriarch of the Holy City of Jerusalem and All Palestine; Jerusalem

His Holiness and Beatitude ILIYA II, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; Tbilisi

His Holiness GERMAN, Archbishop of Peć, Metropolitan of Belgrade and Karlovci, Patriarch of Serbia; Belgrade

His Beatitude JUSTIN, Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Walachia, Archbishop of Bucharest; Bucharest

His Holiness MAKSIM, Patriarch of Bulgaria; Sofia

His Beatitude **CHRYSOSTOMOS**, Archbishop of New Justiniana and All Cyprus;
Nicosia
His Beatitude **SERAPHIM**, Archbishop of Athens and All Hellas; Athens
His Beatitude **VASILY**, Metropolitan of Warsaw and All Poland; Warsaw
His Beatitude **DOROTEJ**, Metropolitan of Prague and All Czechoslovakia; Prague
His Beatitude **THEODOSIUS**, Archbishop of Washington, Metropolitan of All America
and Canada; New York
His Eminence **DAMIANOS**, Archbishop of Sinai, Pharan and Raitha; Cairo
His Eminence **PAUL**, Archbishop of Karelia and All Finland; Kuopio
His Eminence **THEODOSIUS**, Archbishop of Tokyo, Metropolitan of All Japan; Tokyo

His Holiness Patriarch PIMEN of Moscow and All Russia sent Easter greetings to:

His Holiness Pope **JOHN PAUL II**; Vatican City
His Holiness **VAZGEN I**, Supreme Patriarch-Catholicos of All Armenians; Echmiadzin
His Holiness **SHENUDA III**, Pope of Alexandria and Patriarch of St. Mark's See in All
Africa and the Middle East; Cairo
His Holiness **BASELIUS Mar THOMA MATHEWS I**, Patriarch-Catholicos of the East,
Metropolitan of Malankara; Kottayam
His Holiness Mar **IGNATIUS ZAKKA I IWAS**, Patriarch of Antioch and All the East;
Damascus
His Holiness Mar **DINKHA IV**, Catholicos-Patriarch of the Assyrian Church of the East
His Holiness Abuna **TEKLE HAIMANOT**, Patriarch of the Ethiopian Church; Addis
Ababa
His Beatitude **MAXIMOS V**, Patriarch of Antioch and All the East, Alexandria and
Jerusalem; Damascus
His Grace Dr. **ROBERT RUNCIE**, Archbishop of Canterbury, Primate of All England
and Metropolitan; London
His Grace Dr. **JOHN M. ALLIN**, Presiding Bishop of the Episcopal Church in the USA;
New York
His Grace Dr. **ANTONIUS JAN GLAZEMAKER**, Archbishop of Utrecht, Primate of the
Old Catholic Church of the Netherlands; Utrecht
Dr. **JOHN VIKSTRÖM**, Archbishop of Turku and Finland, Primate of the Evangelical
Lutheran Church of Finland; Turku
The Rev. Dr. **PHILIP POTTER**, General Secretary of the World Council of Churches;
Geneva
Dr. **G. G. WILLIAMS**, General Secretary of the Conference of European Churches;
Geneva
Dr. **GERALD GÖTTING**, Chairman of the Christian Democratic Union of Germany;
Berlin

*His Holiness Patriarch PIMEN of Moscow and All Russia greeted with the joy of
Easter:*

Monsignor **JULIAN** Cardinal **VAIVODS**, Bishop of Great Makriana, Apostolic Administrator
of Riga and Liepaja; Riga
Archbishop Dr. **JANIS MATULIS**, of the Evangelical Lutheran Church of Latvia; Riga
Archbishop **EDGAR HARK**, of the Estonian Evangelical Lutheran Church; Tallinn
The Rev. **A. E. KLIMENKO**, Chairman of the All-Union Council of the Evangelical
Christians-Baptists; Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent Easter greetings to:

The Most Reverend **NIKODIM**, the Old Believers Archbishop of Moscow and All Russia;
Moscow
The Most Reverend **GENNADIY**, Archbishop of Novozybkov, Moscow and All Russia of
the Old Orthodox Christian Believers; Novozybkov
I. I. EGOROV, Chairman of the Supreme Old Believers Council in the Lithuanian SSR;
Vilnius
L. S. MIKHAILOV, Chairman of the Grebenshchikovskaya Community of Old Believers
in Riga; Riga
M. I. CHUVANOV, Chairman of the Moscow Transfiguration Community of Old
Believers; Moscow
F. S. KUKUSHKIN, Chairman of the Moscow Community of Christian Old Believers of
the Pomorye Communion; Moscow

Holy Easter in the Patriarchal Cathedral

At midnight on April 22 (9), 1984, the Feast of the Holy Resurrection of Christ, His Holiness Patriarch Pimen officiated at Paschal Matins in the Patriarchal Cathedral of the Epiphany, and then celebrated Divine Liturgy, assisted by Bishop Iov of Zaraisk and the clerics.

The late Liturgy on April 22, with the blessing of His Holiness the Patriarch, was celebrated by Archbishop Pitirim of Volokolamsk.

That same day, in the evening, His Holiness Patriarch Pimen read the Gospel lesson at Paschal Vespers and addressed the worshippers with a sermon.

On April 23, Easter Monday, His Holiness Patriarch Pimen celebrated Divine Liturgy, assisted by Bishop Iov of Zaraisk, and, in the evening, received Easter greetings in the patriarchal cathedral.

TELEGRAMS

To the President of the Presidium of the USSR Supreme Soviet Konstantin Ustinovich Chernenko

The Kremlin, Moscow

Deeply esteemed Konstantin Ustinovich,

Please accept heartfelt congratulations from the episcopate, clergy and laity of the Russian Orthodox Church and from me personally on your election President of the Presidium of the USSR Supreme Soviet. We ardently wish you in the post of the Soviet head of state blessed success in your efforts for our great Motherland's continued and steady advancement along the road of prosperity and progress, for a steady increase of its might and for a growing well-being of its every citizen. May success attend your peacemaking service for the sake of peace and justice in relations among the nations of Europe and all the world, a cause to which our state unswervingly devotes its inspiring efforts. Please accept sincere wishes of spiritual and bodily strength, happiness and many years of life.

With profound respect,

+ PIMEN, Patriarch of Moscow and All Russia

April 12, 1984

To the President of the Presidium of the USSR Supreme Soviet, Konstantin Ustinovich CHERNENKO

The Kremlin, Moscow

Deeply esteemed Konstantin Ustinovich,

On the occasion of your election to the post of President of the Presidium of the USSR Supreme Soviet please accept most cordial congratulations and best wishes. We are convinced that the distinguished qualities of a statesman that you possess, and your dedicated and selfless service for the good of our people will be crowned successfully with such fine fruits as all-round progress in the life of our Soviet society, further growth of the international prestige of our great Motherland, the strengthening of peace and development of cooperation among all nations, and the preservation of the sacred gift of life. I ardently wish you, deeply esteemed Konstantin Ustinovich, good health, happiness and many years of life.

+FILARET, Metropolitan of Minsk and Byelorussia,

Head of the Department of External Church Relations of the Moscow Patriarchate
April 12, 1984

Congratulatory Telegrams from His Holiness Patriarch PIMEN

To His Beatitude THEODOSIUS, Archbishop of Washington, Metropolitan of All America and Canada

New York, USA

Your Beatitude, with a feeling of spiritual joy I cordially greet you on your name-day. I pray to the Giver of All Good Things, Our Lord, to bestow upon you good health and to send you His almighty divine assistance in your primatial service of the Holy Church.

With brotherly love in the Lord,

+ PIMEN, Patriarch of Moscow and All Russia

February 17, 1984

To His Eminence THEODOSIUS, Archbishop of Tokyo, Metropolitan of All Japan

Tokyo, Japan

On the occasion of Your Eminence's name-day I send you heartfelt congratulations and my very best wishes. Through the intercession of your heavenly patron, St. Theodosius, may the Lord send you His great and abundant mercies in your service of the Holy Church.

With love in the Lord,

+ PIMEN, Patriarch of Moscow and All Russia

February 17, 1984

* * *

The Head of the Department of External Church Relations, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, also sent congratulatory telegrams to the Primate of the Autocephalous Orthodox Church in America and to the Primate of the Autonomous Orthodox Church of Japan.

Decisions of the Holy Synod

At its session on March 28, 1984, the Holy Synod, chaired by the PATRIARCH,

HEARD: the report by His Holiness Patriarch Pimen of Moscow and All Russia on the plenary meeting of the Soviet Peace Committee held on March 20, 1984, in Moscow, and on the participation in it of the representatives of the Russian Orthodox Church.

RESOLVED: (1) that the decisions of the Soviet Peace Committee plenary meeting to intensify the activities of public circles in connection with the growing threat of a nuclear war, to enhance detente and to develop cooperation among peace-loving forces, be approved;

(2) that satisfaction be expressed with the speech of His Holiness Patriarch Pimen delivered at the plenary meeting.

HEARD: the following petition addressed to

His Holiness the Patriarch and the Holy Synod by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe:

"In connection with the growing amount of work on the post of the Head of the Department of External Church Relations and in connection with being elected Chairman of the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace, I respectfully beg Your Holiness to release me from the post of Your Holiness's Exarch to Western Europe.

"I recommend for your consideration His Eminence Metropolitan Vladimir of Rostov and Novocherkassk as candidate for the post."

RESOLVED: (1) that His Eminence Metropolitan Filaret of Minsk and Byelorussia be released

from his duties as Patriarchal Exarch to Western Europe in accordance with his petition;

(2) that gratitude be expressed to His Eminence Metropolitan Filaret of Minsk and Byelorussia for his labour on the post of Patriarchal Exarch to Western Europe;

(3) that His Eminence Metropolitan Vladimir of Rostov and Novocherkassk be appointed Patriarchal Exarch to Western Europe.

Ukases pertaining thereunto to be forwarded.

HEARD: the report by His Holiness the Patriarch on the affairs of the Perm Diocese.

RESOLVED: (1) that His Grace Archbishop Nikon of Perm and Solikamsk be released from the administration of the diocese and be superannuated;

(2) that His Grace Bishop Afanasiy of Pinsk, Vicar of the Minsk Diocese, be appointed Bishop of Perm and Solikamsk.

Ukases pertaining thereunto to be forwarded.

CONSIDERED: the replacement for the Khar'kov See.

RESOLVED: (1) that His Grace Archbishop Irenei of Alma-Ata and Kazakhstan be appointed Archbishop of Kharkov and Bogodukhov;

(2) that His Grace Archbishop Nikodim of Lvov and Ternopol be relieved of his duties of administrator a. i. of the Kharkov Diocese;

(3) that Archimandrite Evseyi Savvin, Acting Father Superior of the Trinity-St. Sergiy Lavra, be made Bishop of Alma-Ata and Kazakhstan. His nomination and consecration to take place in Moscow.

Ukases pertaining thereunto to be forwarded.

HEARD: the letter from His Holiness Patriarch Dimitrios I of Constantinople to His Holiness Patriarch Pimen containing the proposal to begin preparations for dialogue with the Reformed on a pan-Orthodox level.

RESOLVED: (1) that agreement be expressed with His Holiness Patriarch Dimitrios's proposal and, taking into consideration the spirit of the pan-Orthodox decisions regarding dialogues, as well as the positive results achieved at the conversations held since 1972 between the theologians of the Russian Orthodox Church and of several other Orthodox Churches and the theologians of the Reformed Churches, that it be considered timely and useful to begin pan-Orthodox preparations for the above-mentioned dialogue with the Reformed in the person of the World Alliance of Reformed Churches;

(2) that His Grace Archbishop Simon of Ryazan and Kasimov be designated to the Pan-Orthodox Theological Commission on Preparation for the Orthodox-Reformed Dialogue.

HEARD: the report by His Eminence Metro-

politan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the Holy Synod Commission on Christian Unity, on the activities of the commission.

RESOLVED: (1) that the report be acknowledged;

(2) that the thorough elaboration by the commission of the numerous problems pertaining to the pan-Orthodox, ecumenical, patriotic and peacemaking fields of activity of the Russian Orthodox Church be approved;

(3) that gratitude be expressed to the chairman of the commission, its members and advisors for the useful work carried out by them for the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations Chairman of the Presidium of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" (Moscow, May 1982), on the regular meeting of the Working Presidium and Secretariat of the World Conference held in Moscow on January 3-4, 1984.

RESOLVED: (1) that the results of the regular meeting of the Working Presidium and Secretariat of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" be accepted with deep satisfaction;

(2) that the positive significance of the efforts made by the Working Presidium of the World Conference to develop and deepen the peacemaking of international religious circles, be noted;

(3) that the decision of the Working Presidium and Secretariat of the World Conference to hold in Moscow on April 2-4, 1984, the second round-table conference on preventing the use of space for military ends: "Space Without Weapons" and invite to it religious workers and experts from various countries, be supported.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, on the Third Peace Conference of Christians in the USSR and Japan which took place at the invitation of the Russian Orthodox Church in Sochi on January 9-12, 1984, with the theme "Christianity and Peace: How to Create Peace in the Pacific Area", and on the participation in it of representatives of the Moscow Patriarchate as members of the delegation of religious workers of the Soviet Union which was headed by His Grace Archbishop Vladimir of Krasnodar and Kuban.

RESOLVED: (1) that it be noted with deep satisfaction that the conference, which was convened to deepen cooperation between the Christians of the USSR and Japan in the sacred cause of peace, was held in the Soviet Union and passed in a spirit of brotherhood and mutual understanding;

(2) that the contribution made by the Russian Orthodox Church to the work of the conference be approved and that its results be welcomed;

(3) that the continuation of such meetings between Christians of the Soviet Union and Japan be considered useful.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, on his participation in the Soviet-French Colloquium held in Moscow on January 24-25, 1984, which was convened on the initiative of the USSR-France and France-USSR societies and devoted to the questions of disarmament and strengthening of peace, at which His Eminence Metropolitan Aleksiy read a paper on the theme "The Russian Orthodox Church and Problems of Disarmament".

RESOLVED: that the participation be approved of His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, in the essentially important exchange of opinions between the representatives of the public of the Soviet Union and France on a most topical issue—disarmament.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on his participation as a member of the Soviet delegation in the International Conference "For Demuclearization of Europe" which took place in Athens, Greece, on February 6-9, 1984.

RESOLVED: that the participation of His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna in the said conference which was aimed at uniting the efforts of the anti-war movements in West and East in the struggle for a nuclear-free Europe, be welcomed with satisfaction.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, board member of the Soviet Peace Fund, on the All-Union Conference of the Soviet Peace Fund held in Moscow on January 31, 1984.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed in connection with the election to the board of the Soviet Peace Fund of His Eminence Metropolitan Aleksiy of Tallinn and Estonia and His Grace Archbishop Nikolai of Gorky and Arzamas.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Presi-

dent of the Conference of European Churches, on the meeting of the CEC/CCEE Joint Committee in Luxemburg, on February 8-10, 1984.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, council member of the "Rodina" Society, on the session of the council held on February 16, 1984.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, on the visit to Japan from February 10 to 18, 1984, of His Grace Bishop Sergiy of Solnechnogorsk, Deputy Head of the DECR, as a member of the delegation of the Christian Peace Conference and at the invitation of the Japanese Christian Peace Exchange Committee, and on the meetings he had had with the Primate of the Autonomous Orthodox Church of Japan, His Eminence Theodosius, Archbishop of Tokyo and Metropolitan of All Japan, and with the Dean of the Patriarchal Podvorye in Tokyo, His Grace Bishop Nikolai of Mozhaisk, the clergy and parishioners of the podvorye, with Japanese members of parliament, representatives of the public, and active members of the Japan-USSR Friendship Society.

RESOLVED: (1) that the report be acknowledged;

(2) that hope be expressed that the meetings and talks of His Grace Bishop Sergiy, which helped to acquaint a broad strata of the Japanese society with the peacemaking of the Russian Orthodox Church, will help to create a climate of trust and serve to strengthen further good-neighbourly relations between the peoples of our countries.

(3) that His Eminence Metropolitan Theodosius be thanked for his attention extended to the representative of the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, on the meeting His Grace Bishop Sergiy of Solnechnogorsk, Deputy Head of the DECR, had had with the Primate of the Church of Sweden, Archbishop Dr. Bertil Werkström of Uppsala during his visit to Uppsala, Sweden, from February 28 to March 2, 1984, in connection with his participation in the consultation held by the Christian Peace Conference and the International Fellowship of Reconciliation (IFOR).

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the meeting and that the initiative of the Archbishop of Uppsala, Dr. B. Werkström to declare January 1 the Day of Prayer for Peace, be welcomed.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, on the seminar held from March 19 to 21, 1984, at the Odessa Theological Seminary of the teachers and students of the theological faculties of Heidelberg and Erlangen universities of the Evangelical Church in Germany (FRG) and of the theological schools of the Russian Orthodox Church on the themes: the theology of the Eucharist; the Churches' responsibility for peace; as well as the Lima documents prepared by the World Council of Churches (draft agreements on Baptism, the Eucharist and the Priesthood).

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the holding of the said seminar which was the first official meeting of young theologians of the two Churches.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, on the forthcoming regular congress of the Patriarchal Parishes in the USA.

RESOLVED: that the following be sent to the USA to attend the congress of the Patriarchal Parishes from May 14 to 24, 1984, as members of the delegation:

(a) His Eminence Metropolitan Sergiy of Odessa and Kherson (head of the delegation);

(b) Archpriest Vitaliy Politylo, of the Lvov Diocese;

(c) Father Aleksandr Rumyantsev, referent at the DECR.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, on the forthcoming Tenth Theological Conversations between representatives of the Russian Orthodox Church and the Evangelical Church in Germany (FRG) "Arnoldshain X".

RESOLVED: (1) that the holding be approved of the Tenth Theological Conversations between the representatives of the Russian Orthodox Church and the Evangelical Church in Germany (FRG) in Kiev from September 24 to October 1, 1984.

(2) that the following be appointed members

of the Russian Orthodox Church delegation to the forthcoming conversations:

(a) His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine (head of the delegation);

(b) Archbishop Mikhail of Vologda and Veliki Ustyug;

(c) Bishop Anatoliy of Ufa and Sterlitamak;

(d) Bishop Longin of Düsseldorf;

(e) Archpriest Vasiliy Stoikov, professor at the Leningrad Theological Academy;

(f) Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary;

(g) Archpriest Gennadiy Yablonsky, editor-in-chief of the journal *Stimme der Orthodoxie*;

(h) Prof. M. S. Ivanov, Prorector of the Moscow Theological Academy;

(i) Prof. A. I. Osipov, of the Moscow Theological Academy;

(j) V. A. Chukalov, staff member of the DECR.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, on sending to Jerusalem and the Holy Land a group of pilgrims of the Russian Orthodox Church for Holy Trinity Day.

RESOLVED: that the following be sent on the pilgrimage from the Russian Orthodox Church to Jerusalem and the Holy Land from June 6 to 21, 1984:

(a) His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate (to head the group);

(b) His Grace Archbishop Nikolai of Gorky and Arzamas;

(c) His Grace Archbishop Feodosiy of Smolensk and Viazma;

(d) His Grace Archbishop German of Tula and Belev;

(e) Archimandrite Kirill Pavlov, treasurer of the Trinity-St. Sergiy Lavra;

(f) Hegumenia Varvara, Mother Superior of the Pukhtitsa Convent of the Dormition;

(g) Mother Filareta, of the Pukhtitsa Convent of the Dormition;

(h) Protodeacon Johannes Sepp, of the Tallinn Diocese;

(i) N. S. Kapchuk, warden of the Patriarchal Cathedral of the Epiphany in Moscow;

(j) I. N. Ekonomtsey, senior referent at the Chancellery of the Moscow Patriarchate;

(k) Yu. Epifanov, referent at the Chancellery of the Moscow Patriarchate.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, on

nding a group of pilgrims from the Russian Orthodox Church to Holy Mount Athos in time for the patronal feast of the Russian St. Panteleimon Monastery—the Feast of the Great Martyr and Healer St. Panteleimon.

RESOLVED: that the following be sent on the pilgrimage to Holy Mount Athos:

- (a) His Grace Archbishop Platon of Sverdlovsk and Kurgan (to head the group);
- (b) His Grace Bishop Varlaam of Chernovtsy and Bukovina;
- (c) Archimandrite Aleksiy Kutepov, of the Vladimir Diocese;
- (d) Archimandrite Pavel Sudakevich, teacher of the Odessa Theological Seminary;
- (e) Archimandrite Kallinik Piskun, of the Neopetrovsk Diocese;
- (f) Hegumen Nikon Matyushkov, of the Moscow Diocese;
- (g) Protodeacon Viktor Kuznetsov, of the Odessa Diocese;
- (h) Deacon Vladimir Pokrovsky, of the Sverdlovsk Diocese.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, on the work of the Pensions Committee of the Holy Synod for 1983 and on the increasing of pensions to some pensioners of the Moscow Patriarchate, in particular, the widows of priests, of deacons and psalm-readers.

RESOLVED: (1) that the work of the Pensions Committee for 1983 be approved;

(2) that gratitude be expressed to His Eminence Metropolitan Aleksiy of Tallinn and Estonia for his general guidance of the Pensions Committee's work and to the chairman, members and secretary of the Pensions Committee for their labour;

(3) that the pensions be partially increased for the widows of archpriests and priests, of proto-deacons, deacons, and psalm-readers, the appropriate changes to be entered in the "Enactment on Pensions and Allowances to the Clergy of the Russian Orthodox Church and Persons

Employed by Ecclesiastical Organizations".

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, on the return visit made from February 20 to March 1, 1984, to the CSSR, at the invitation of the John Amos Comenius Theological Faculty in Prague, of a group of teachers and students of the theological schools of the Russian Orthodox Church in order to strengthen ecumenical ties.

RESOLVED: (1) that the report be acknowledged;

(2) that the return visit made be considered useful for the development of friendly relations between the theological schools of the Russian Orthodox Church and the theological faculties in Czechoslovakia.

CONSIDERED: the candidates for the 1984 summer session of the Holy Synod.

RESOLVED: that the following bishops be summoned for the 1984 summer session of the Holy Synod:

- (a) His Eminence Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe;
- (b) His Grace Archbishop Gedeon of Novosibirsk and Barnaul;
- (c) His Grace Bishop Ioann of Zhitomir and Ovruch.

+ PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

- + FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine
- + ANTONIY, Metropolitan of Leningrad and Novgorod
- + FILARET, Metropolitan of Minsk and Byelorussia
- + YUVENTALIY, Metropolitan of Krutitsy and Kolomna
- + PIMEN, Archbishop of Saratov and Volgograd
- + SIMON, Archbishop of Ryazan and Kasimov
- + SAVVA, Bishop of Mukachevo and Uzhgorod
- + ALEKSIY, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate

Metropolitan Filaret of Minsk

Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, made a visit to the West European archdiocese.

On February 10, 1984, Metropolitan Filaret, accompanied by Deacon Leonid Bozhko arrived in Paris. At the airport he was welcomed by Hieromonk Nikon Yakimov; O. V. Kessel-

Visits Paris and The Hague

man, Secretary of the Exarchate, and I. M. Lebedev, the warden of the Three Holy Hierarchs Podvorye. At the podvorye's church Metropolitan Filaret was welcomed by the parishioners and the rector, Archpriest Aleksandr Turintsev who greeted him.

On Saturday, February 18, in the Church of the Icon of the Mother of God "Consolation of All the Afflicted" and St. Genevieve

in St. Victor, Metropolitan Filaret conducted All-Night Vigil during which Gerard Kossek was blessed to be reader.

On Sunday, February 19, Metropolitan Filaret and Archbishop Adrian of Botoshani (Romanian Orthodox Church) concelebrated Divine Liturgy in the church of the Three Holy Hierarchs Podvorye.

Metropolitan Nikolai Eryomin attended the Liturgy and received Holy Communion. After the Liturgy Metropolitan Filaret addressed the parishioners with an exhortation. They shared a fraternal repast.

In the afternoon Metropolitan Filaret attended the funeral of Archbishop Serovbe Manukian, Head of the West European Armenian Diocese.

On February 19-20, Metropolitan Filaret was in The Hague. He presented awards of His Holiness Patriarch Pimen: to Archbishop Iakov of The Hague and the Netherlands—the Order of St. Vladimir, 2nd Class, and to Archimandrite Adrian Korporaal—a patriarchal cross for his work of translating Orthodox service books into the Dutch language over many years. Metropolitan Filaret visited the parish of the Mother of God "Swift to Hearken" in Rotterdam and met representatives of the parishioners of the St. Mary Magdalene Church in The Hague.

On February 21-23, Metropolitan Filaret was in Paris and attended to the Exarchate's affairs.

On February 22, the Vladyka Metropolitan was invited to visit one of the sights of Paris—the Hôtel de Invalides. He was welcomed by the Governor of the Hôtel de Invalides, General de Galbert; the conservateur of the Museum of the Army, Colonel Willing, head surgeon of the National Institute of Invalids General Capdebelle; senior architect of the Hôtel de Invalides, Jean-Claud Rochette; Professor Romuald Czramkiewisz, Counsellor for religious affairs of the Foreign Ministry; his assistant Lusien Regnault, and Head of the Governor's Office, Colonel Ribes. Metropolitan Filaret was shown around the Museum of the Army, the church for the soldiers and the cathedral of the Hôtel de Invalides. General de Galbert gave a luncheon in honour of Metropolitan Filaret. The Metropolitan was accompanied by O. V. Kesselman.

On February 23, Monsignor Daniel Pezeri (Roman Catholic Church), Vicar-Bishop of Reperi, paid a visit to Metropolitan Filaret at the Exarchate's office.

On February 24, Metropolitan Filaret returned to Moscow.

Decree of the Presidium of the USSR Supreme Soviet

For patriotic activities in defence of peace and on the occasion of his 60th birthday, Metropolitan ANTONIY of Leningrad and Novgorod is to be awarded the Order of Friendship of Nations.

First Vice-President of the Presidium of the USSR Supreme Soviet V. KUZNETSOV

Secretary of the Presidium of the USSR Supreme Soviet T. MENTESHASHVILI

February 17, 1984, The Kremlin, Moscow

PATRIARCHAL AWARD

On February 19, 1984, His Holiness Patriarch PIMEN of Moscow and All Russia awarded to Metropolitan ANTONIY of Leningrad and Novgorod the Order of St. Vladimir, 1st Class, on the occasion of his 60th birthday.

PRESS CONFERENCE AT THE PUBLISHING DEPARTMENT OF THE MOSCOW PATRIARCHATE

On March 14, 1984, at the Publishing Department of the Moscow Patriarchate, there was a press conference with representatives of Soviet and foreign press. It was organized by the Press Department of the USSR Foreign Ministry, the subject matter being the Russian Orthodox Church's peacemaking. The press conference was led by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department; A. S. Buevsky, Executive Secretary of the Department of External Church Relations, and V. P. Ovsyannikov, Executive Secretary of *The Journal of the Moscow Patriarchate*.

The press conference was opened by F. F. Konkin, deputy head of the Press Depart-

ment of the USSR Foreign Ministry. It was attended by more than 60 journalists—Soviet correspondents and representatives of the press from Finland, the GDR, Hungary, India, Japan, Lebanon, Poland, Sweden and a number of other countries accredited in Moscow.

Metropolitan Filaret made a brief introductory speech. Archbishop Pitirim spoke about the specifics of the Publishing Department's work. Excerpts from the documentary of the 1982 World Conference of Religious Workers were shown. Later Metropolitan Filaret informed the pressmen about the peace activities of the Russian Orthodox Church.

The journalists' questions were answered. That same evening the press conference was shown during the News Programme on the Soviet T. V.

Meeting of the EYCE Executive Committee. From January 22 to 25, 1984, the youth centre of La Garenne at the town of Beauvoisin, in the south of France, was the venue of a meeting of the Ecumenical Youth Council in Europe; and from January 25 to 28, it hosted a joint meeting of the Executive Committee's members and the EYCE national correspondents. The two meetings reviewed the EYCE activities in 1983. The agenda focused on preparations for the 16th General Assembly of EYCE (October 1984, West Germany), preparations for the 4th European Ecumenical Youth Conference (1985, Finland), and on the participation of EYCE in the preparations for and work of the 12th World Festival of Youth and Students which is to take place in Moscow in the summer of 1985. The discussion embraced the problems of holding youth summer seminars, of cooperation with other organizations and of putting out a special brochure about the EYCE and other questions. From the Russian Orthodox Church the meetings were attended by students of the Moscow Theological Academy—A. P. Karpenko, a member of the EYCE Executive Committee, and G. F. Glushik, a national correspondent of the EYCE.

* * *

Reception at the Embassy of Great Britain. On February 2, 1984, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, attended a reception given by His Excellency Sir Iain Sutherland, Ambassador Extraordinary and Plenipotentiary of the United Kingdom of Great Britain and Northern Ireland to the USSR, on the occasion of the 60th anniversary of the establishment of diplomatic relations between Great Britain and the Soviet Union.

* * *

Visit of Prof. Bruce Rigdon. Dr. Bruce Rigdon (United Church of Christ), Professor of the Chicago Theological Seminary, Chairman of the Committee on Relations with Churches in the USSR of the National Council of the Churches of Christ in the USA, visited Moscow from February 1 to 4, 1984. On February 2 he was received by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations. Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations, Dr. A. S. Buevsky, Executive Secretary of the DECR, and Protodeacon Nikolai Dmitriev, a staff member of the DECR, took part in the meeting. They discussed a programme of relations between the NCCC in the USA and the Russian Orthodox Church. On the same day Prof. Bruce Rigdon visited the All-Union Council of the Evangelical Christians-Baptists. On February 3 the guest from the USA visited the architectural ensemble of the Monastery of St. Daniel and the Moscow Church of the Icon of the Mother of God "The Sign".

* * *

Visit to the Swiss Embassy. On February 6, 1984, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations,

and Dr. A. S. Buevsky, Executive Secretary of the Department of External Church Relations, paid a visit to the Swiss Embassy in Moscow, and were received in audience by H. E. Karl Fritschi, Ambassador Extraordinary and Plenipotentiary of the Swiss Confederation to the Soviet Union.

* * *

A meeting of the "Motherland" Society was held in Moscow on February 16, 1984. Academician V. N. Stolefov, chairman of the society's council, made a report which was followed by a discussion. Among those who took the floor was Metropolitan Aleksiy of Tallinn and Estonia, a member of the "Motherland" Society's Council. Archbishop Nikolai of Gorky and Arzamas, a member of the council, also took part in the meeting.

* * *

Meeting of the Working Presidium of the SPC Public Commission. On February 29, 1984, at the Department of External Church Relations there was a meeting of the Working Presidium of the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace under the chairmanship of Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe. Among the participants in the meeting were: A. M. Bychkov, the General Secretary of AUCECB, and D. F. Mamleyev, Deputy Editor-in-Chief of the newspaper *Sovetskaya Kultura*—both vice-chairmen of the commission; Secretary of the commission, Yu. N. Legin; Secretary of the Soviet Peace Committee, E. P. Oskolsky, N. A. Pominov represented at the meeting the Council for Religious Affairs of the USSR Council of Ministers. Staff members of the Department of External Church Relations, Protodeacon Vladimir Nazarkin and V. K. Grezin, were also present. The meeting heard reports on the work done and discussed the perspectives of the commission's future activities, as well as the forms and methods of its work. The Working Presidium also dealt with a number of organizational matters.

* * *

Meeting at the Soviet Peace Committee. On March 2, 1984, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations of the Moscow Patriarchate, accompanied by Protodeacon Vladimir Nazarkin and Mstislav Voskresensky, staff members of the DECR, paid a visit to the Soviet Peace Committee to take part in the meeting with the heads of the diplomatic missions, accredited in Moscow. It was organized by the Protocol Department of the USSR Foreign Ministry. The meeting was addressed by the Chairman of the Soviet Peace Committee, Yu. A. Zhukov, who spoke about the peace movement in the Soviet Union, about the structure and activities of the committee which he heads. Metropolitan Filaret of Minsk and Byelorussia, as the Chairman of the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace, spoke about the work of the commission and about the involvement of the Russian Orthodox Church in the peace movement.

CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

FEBRUARY

February 18 (5), the Feast of the Icon of the Mother of God "Seeking of the Lost". On the eve, His Holiness Patriarch Pimen together with Archbishop Iov of Zaraisk officiated at All-Night Vigil with the reading of the akathistos before the deeply revered Icon of the Mother of God "Seeking of the Lost" in the Patriarchal Cathedral of the Epiphany.

On **February 19 (6),** the Sunday of the Prodigal Son, His Holiness celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil together with Archbishop Iov of Zaraisk in the Patriarchal Cathedral.

February 26 (13), Meat-Fare Sunday. With the blessing of His Holiness, the Feast of the Iberian Icon of the Mother of God and the Feast of St. Aleksiy of Moscow, the Miracle Worker of All Russia, were celebrated on this day. His Holiness celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil together with Metropolitan Aleksiy of Tallinn and Estonia; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Metropolitan Yuvenaliy of Krutitsy and Kolomna; Metropolitan Sergiy of Odessa and Kherson; Archbishop Iov of Zaraisk, and Bishop Sergiy of Solnechnogorsk in the Patriarchal Cathedral. At the Lesser Entrance Patriarch Pimen awarded Hieromonk Viktor, of the Trinity-St. Sergiy Lavra, the pectoral cross.

MARCH

March 4 (February 20), Cheese-Fare Sunday, the Sunday of Forgiveness. His Holiness the Patriarch attended Divine Liturgy and received Holy Communion in the Patriarchal Cathedral and, on the eve, officiated at All-Night Vigil there together with Archbishop Iov of Zaraisk. In the evening of that same day His Holiness led the Office of Forgiveness in the Patriarchal Ca-

thedral. Patriarch Pimen congratulated the worshippers on the approaching Holy Quadragesima and wished them to "bring fruits, worthy of penitence".

On **March 5 (February 21)** and **March 6 (February 22),** Monday and Tuesday of the 1st week in Lent, Patriarch Pimen read the Great Penitential Canon of St. Andrew of Crete at Great Compline in the Patriarchal Cathedral.

On **March 7 (February 23),** Wednesday of the 1st week in Lent, His Holiness Patriarch Pimen celebrated the Liturgy of the Presanctified Gifts in the Patriarchal Cathedral together with Archbishop Iov of Zaraisk.

In the evening His Holiness read the Great Penitential Canon of St. Andrew of Crete in the Refectory Church of St. Sergiy at the Trinity-St. Sergiy Lavra.

On **March 9 (February 25),** Friday of the 1st week in Lent, Patriarch Pimen celebrated the Liturgy of the Presanctified Gifts together with Archbishop Iov of Zaraisk in the same Lavra church. On the eve, His Holiness read the Great Penitential Canon of St. Andrew of Crete.

On **March 11 (February 27),** the 1st Sunday in Lent, the Triumph of Orthodoxy, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral and, on the eve, officiated at All-Night Vigil together with Archbishop Iov of Zaraisk.

After the Liturgy His Holiness led the moleben for the Sunday of Orthodoxy together with Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk, Archbishop Iov of Zaraisk, Bishop Valentin of Zvenigorod and Bishop Sergiy of Solnechnogorsk as well as other clerics.

On **March 18 (5),** the 2nd Sunday in Lent, His Holiness celebrated Divine Liturgy in the Patriarchal Cathedral and, on the eve, officiated at All-Night Vigil together with Archbishop Iov of Zaraisk.

Sunday of the Triumph of Orthodoxy in the Patriarchal Cathedral of the Epiphany

The Holy Church calls the First Sunday in Lent "The Triumph of Orthodoxy" in commemoration of the victory over the heresy of iconoclasm and the establishment of the veneration of holy icons at the Seventh Ecumenical Council in 787. She prays to the Lord for peace in the Church and the eradication of heresies and schisms.

The moleben for the Sunday of the Triumph of Orthodoxy is held on this Sunday in all the churches after Divine Liturgy.

During the moleben the believers offer thanks to the Lord and pray that the pastors and people of God be strengthened in the Orthodox Faith and that those who have strayed be returned to the path of Truth.

On March 11, 1984, in the Patriarchal Cathedral of the Epiphany, His Holiness Patriarch Pimen concelebrated Divine Liturgy with Archbishop Iov of Zaraisk, after which he led the Office of the Sunday of the Triumph of Orthodoxy.

The following took part in the moleben: Metropolitan Yuvenaliy of Krutitsy and Kolomna; Archbishops—Pitirim of Volokolamsk and Iov of Zaraisk; Bishops—Valentin of Zvenigorod and Sergiy of Solnechnogorsk, as well as

Protopresbyter Matfei Stadnyuk, dean of the cathedral; Archimandrite Triton, Dean of the Patriarchal Domestic Chancery; Archimandrite Evlogiy, Father Superior of the Moscow Monastery of St. Daniel, the clergy of the cathedral and other clerics.

His Holiness Patriarch Pimen read the Gospel lesson and the last prayer of the office: "O Holy Trinity! Through the prayers of our Most Holy Queen and Mother of God and all the saints, do glorify and strengthen us in the Orthodox Faith to the very end that we may come to the knowledge of Thy Eternal Truth".

After the Dismissal, His Holiness kissed the icons of the Saviour and the Mother of God, and then the shrine with the relics of St. Aleksiy of Moscow and the deeply revered Kazan Icon of the Mother of God.

Following the singing of the hymn "We glorify Thee, O God", His Holiness Patriarch Pimen addressed the worshippers and said he hoped that the Triumph of Orthodoxy would be in their hearts not only on that day but throughout all their lives, and that the Lord might give them strength to follow the road of Christ.

Deacon FEODOR SOKOLOV

The Feast of the Orthodox Prince St. Daniil of Moscow

March 17(4) is near and dear for the Moscow churches and parishioners as the day of blessed demise of the Orthodox Grand Duke St. Daniil of Moscow († 1303).

March 17/4, the Feast of the Orthodox Prince St. Daniil of Moscow, fell in 1984 on the Saturday of the 2nd week in Lent when according to the Church Rule the dead are commemorated. In this connection, with the blessing of His Holiness Patriarch Pimen, in all Moscow churches the Feast of Prince St. Daniil was marked on Sunday, March 18/5, the 2nd Sunday in Lent.

His Holiness Patriarch Pimen celebrated Divine Liturgy on March 18 and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany, assisted by Archbishop Iov of Zaraisk, as well as the father superior of the Moscow Monastery of St. Daniel, Archimandrite Evlogiy, and other clerics.

The patriarchal choir under the direction of the precentor, G. N. Kharitonov, sang during the All-Night Vigil. They rendered several hymns in the tradition of the Moscow Monastery of St. Daniel: "Blessed Is the Man"—in the chant of

the Wilderness of St. Zosima; the stichera to Prince St. Daniil on "Lord, I have cried" in Tone 6 and other hymns in the chant of the Optina Wilderness. With special solemnity they sang the troparion to St. Daniil in the arrangement of Prof. A. A. Vorontsov of the Moscow State Conservatoire.

At the Polyeleos the glorification was sung by the officiants and all the worshippers before the icon of St. Daniil, placed in the centre of the cathedral.

The Canon to Prince St. Daniil was read at Matins, together with the canons from the Octoechos and Triodion.

After the Liturgy, His Holiness Patriarch Pimen led the singing of the moleben before the icon of the Orthodox Grand Duke St. Daniil.

His Holiness read the prayer to Prince St. Daniil, and after the Dismissal greeted the worshippers on the occasion of the feast and wished them the abundant help of God to perfect the Christian life of each of us through the prayers of the Orthodox Prince St. Daniil.

The feast day of the Orthodox Grand Duke St. Daniil this year has been of special significance for the brethren and workers of Moscow's Monastery of St. Daniel who are currently engaged in the rebuilding and restoration of the churches and cathedrals of the cloister which is to be a new spiritual and administrative centre of the Russian Orthodox Church.

On the occasion of this all-Russian Church feast, the father superior of the cloister, Archimandrite Evlogiy, sent a telegram to His Holiness Patriarch Pimen, and received the following telegram in reply: *I reciprocally congratulate you, the brethren and workers of the cloister on the feast. Patriarch Pimen.*

On the same day Archimandrite Evlogiy also received messages of congratulation from many archpastors, clerics and laymen.

There is every reason to say that the Feast of the Orthodox Grand Duke St. Daniil has been an occasion of spiritual jubilation that gave fresh grace-filled strength to all who venerate and glorify his holy name.

Chronicle References to the Orthodox Grand Duke St. Daniil of Moscow

We find the most trustworthy narrative about the Orthodox Grand Duke St. Daniil of Moscow and his activities in the *Stepennaya Kniga* (Book on Russian History, 16th century).¹ This narrative was compiled in the reign of Ivan IV, and the *Stepennaya Kniga* was used as a source of information by our famous Church historians, such as Metropolitan Platon of Moscow² and Archbishop Filaret of Chernigov. The book contains certain references to the historical situation in the reign of Grand Duke St. Daniil of Moscow.

It says that on one occasion Grand Duke St. Daniil was requested by the khan of the Horde to launch a military campaign against his brother, Prince Dimitriy Aleksandrovich, under Pereyaslavl³. The historian, Academician Tikhomirov points out that the grand duke obeyed the request in order to assert himself on the Moscow great dukes' throne by that show of compliance⁴. The year of 1293 was the hardest for Moscow. In that year the Tatar ruler Duden raided Northern Russ, plundering a total of 14 Russian cities, including Moscow⁵. In the face of this calamity, and being aware of the suffering inflicted on the people by the Tatar raids and of the threat of constant internecine wars of other princes, Grand Duke St. Daniil advocated resolving all disputes by peaceful means.

At the 1297 meeting of princes in Vladimir, which took place in the presence of an envoy of the khan, Grand Duke Daniil sided with Prince Mikhail Yaroslavich of Tver and Prince Ivan Dimitrievich of Pereyaslavl. He stood, as it were, at the head of a group of princes

¹ Complete Collection of Russian Chronicles (CCRC). St. Petersburg, 1908-1913, Vol. 21, parts 1-2.

² The printed service to the Grand Duke St. Daniil and the attached Life of the grand duke of 1801 must have been compiled by Metropolitan Platon of Moscow.—E. E. Golubinsky. *Istoria kanonizatsii svyatykh v Russkoi Tserkvi* (History of canonization of saints in the Russian Church), Moscow, 1903, p. 90.

³ *Sofiyskaya letopis* (The Chronicle of the St. Sophia Monastery), p. 200.

⁴ M. N. Tikhomirov. *Drevnyaya Moskva* (Ancient Moscow), Moscow, 1947, p. 23.

⁵ CCRC, Vol. 18, 1841, p. 82.

who opposed Prince Andrei Aleksandrovich and his allies, "and God narrowly saved from bloodshed, fighting was prevented, and all those present divided their domains and left each for his own"⁶. That was the spirit that also prevailed at the 1301 convention in Dmitrov⁷.

Grand Duke St. Daniil as a Builder and Uniter of Russian Lands

The 16th century chronicles at our disposal offer important information about the role of Prince Daniil as the founder of the dynasty of the Grand Dukes of Moscow.⁸ This thrifty ruler of Moscow "marked the beginning of a steady and rather rapid elevation of the Moscow principality over all others".⁹

The compilers of early chronicles agree that Grand Duke Daniil "had prepared Moscow for stepping into the place of Vladimir".¹⁰

Cleverly taking advantage of a weakening of the neighbouring principalities, the grand duke considerably expanded the confines of his own domain. In 1301 he mounted a successful military expedition against Ryazan, adding to his possessions Kolomna, a town at the confluence of the Moskva and Oka rivers,¹¹ which strengthened advantageous links with the lands of Novgorod.¹²

Soon after the Moscow Grand Duke brought under his rule the city of Dmitrov which was of great trade and strategic importance for Moscow.

The St. Daniel Monastery of Moscow

The first extant accounts of the foundation of the St. Daniel Monastery by Grand Duke St. Daniil date back to the 13th century. Being the most ancient and first monastery of Moscow, the Monastery of St. Daniel naturally took the pride of place among all other cloisters.

⁶ CCRC, *Ibid*, p. 83.

⁷ *Lavrentievskaya letopis* (Chronicle Written by Monk Lavrentiy), 1305.

⁸ *Stepennaya Kniga* (Book on Russian History). CCRC, Vol. 21, p. 296.

⁹ D. I. Il'yavsky. *Istoria Rossii* (History of Russia), Moscow, 1884, Vol. 2.

¹⁰ *Stepennaya Kniga*, p. 148.

¹¹ CCRC. Vol. 18, p. 82; *Istoria Moskvy*, Moscow, 1952, Vol. 1.

¹² *Novgorodskie pistsovye knigi* (Novgorodian annals). St. Petersburg, 1905, col. 224.

Its fathers superior were always nominated and consecrated by the First Bishops of the Russian Church. The "Archieratikon of Patriarch Ioakim for 1675" records as a major event in Church life that "on the 24th day, Sunday, His Holiness the Patriarch attended All-Night Vigil in the cathedral, recited the Hexapsalmos and celebrated Divine Liturgy: blessing at the Liturgy Leontiy of Ryazan to be the Father Superior of the St. Daniel Monastery that is in Moscow..."¹³ In the reign of Grand Duke St. Daniil the fathers superior of that monastery already possessed the rank of archimandrite, which points to the special importance of the cloister. The fact that Moscow had a monastery headed by an archimandrite also demonstrates the growing importance of Moscow as a city that was eager to stand out from all others also by its Church hierarchy.¹⁴ It is interesting to note that the Krutitsy Monastery near Moscow also traces its origin to the time of Grand Duke St. Daniil. The end of the 13th century saw the emergence of yet another cloister—the Monastery of the Epiphany in the Kitai Gorod. According to the monastery records, undoubtedly authentic, it was founded in 1296.¹⁵

In the 7 centuries of its existence the St. Daniel Monastery has seen a great deal, including many trials and tribulations. But its history is also famous for its creative living spirit.

Today when Moscow's Monastery of St. Daniel is entering a new period of its life, when its churches and cathedrals, walls and towers are being rebuilt and restored, when the spiritual and administrative centre of the Russian Orthodox Church is being created there, we think of it as remarkable monument of national history which is called upon also in the future "to safeguard within itself the Motherland and faith".¹⁶

Archimandrite EVLOGIY

¹³ Annals of the Moscow Society of Russian History and Antiquities. Moscow, 1856, book 24.

¹⁴ CCRC, Vol. 18, p. 91.

¹⁵ *Chtenia v obshchestve istorii i drevnostei rossiyskikh* (Reading of the Society of Russian History and Antiquities).

¹⁶ N. M. Karamzin. *Istoria gosudarstva Rossiyskogo* (History of the Russian State), St. Petersburg, 1816, p. 202.

The 40th Anniversary of His Death
(†May 15, 1944)



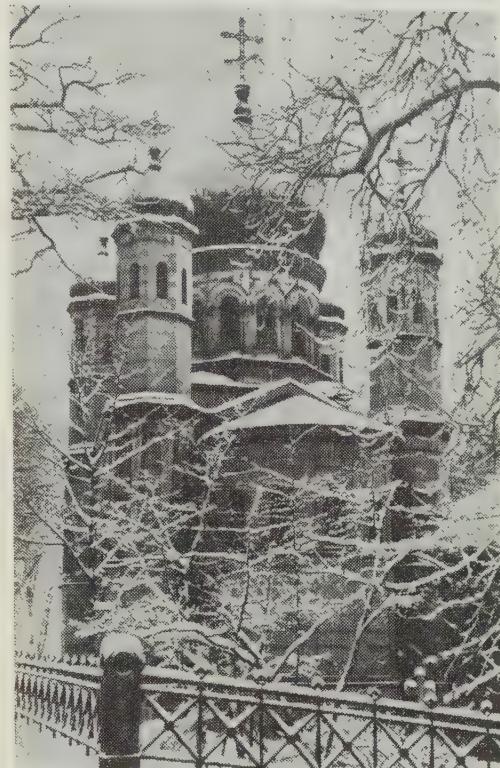
His Holiness Patriarch Sergiy of Moscow and All Russia (secular name, Ivan Nikolaevich Stragorodsky; born in 1867) was a distinguished hierarch and theologian, an ecclesiastical and social figure and a patriot. He administered the Russian Orthodox Church after the death of His Holiness Patriarch Tikhon (†1925). In 1943, he ascended the Throne of the Patriarchs of Moscow and All Russia. The whole of the Russian Orthodox Church remembers His Holiness Patriarch Sergiy, departed in the Lord, with invariable love. On the 40th anniversary of his death, May 15, the Church offers fervent prayers to the Lord of Life and Death for the repose of his soul with the saints.

In Memory of Archpriest Stefan Sabinin

Archpriest Stefan Sabinin, a faithful servant of the Russian Orthodox Church, a theologian and church historian, as well as a descendant of Ivan Susanin, the valiant Russian patriot, found his final resting place far from his homeland in the old cemetery of Weimar, GDR. Other Russian graves stand in this cemetery, among them is the grave of the daughter of the Russian Emperor, Paul I, Maria († 1859), by whose bequest the Church of St. Mary Magdalene Equal to the Apostles, her heavenly patroness, was built in Weimar [1, pp. 57-58]. There are two more Russian graves to the southwest of the church, and on its eastern side there is a gravestone with a cross and the inscription: "Archpriest Stefan Sabinin, 31.12.1789—15.5. 1863".

The memoirs of Archpriest Stefan Sabinin's daughter say of the Sabinin family: "The Sabinins were descended from Ivan Susanin, whose daughter, Antonida, married a Sabinin" [2, No. 3, p. 519]. The Sabinin family gradually became impoverished and the future priest's childhood was not easy. He was born in Bolota, a village near Voronezh.

Stefan Sabinin received his primary education at the local theological school. He was on the point of leaving school because of lack of funds when the Voronezh hierarch (probably Bishop Mefodiy Smirnov, who served in this post from 1795 to 1799) took an interest in him and ordered that this capable youth be admitted to the seminary on a stipend from General Osten-Sakan [3, p. 105]. Sabinin, who entered the seminary at the turn of the 19th century, showed a special aptitude for classical languages. He was so gifted that he began teaching Greek even before finishing the seminary. After finishing it (and up to 1817), Stefan Sabinin taught Latin and German, as well as Greek, and served as a catechist in Voronezh. He then entered the St. Petersburg Theological Academy. "In his four years there, Stefan Sabinin added the highest sciences to his learning and was awarded the degree of Magister of Theology. After completing his academic course of

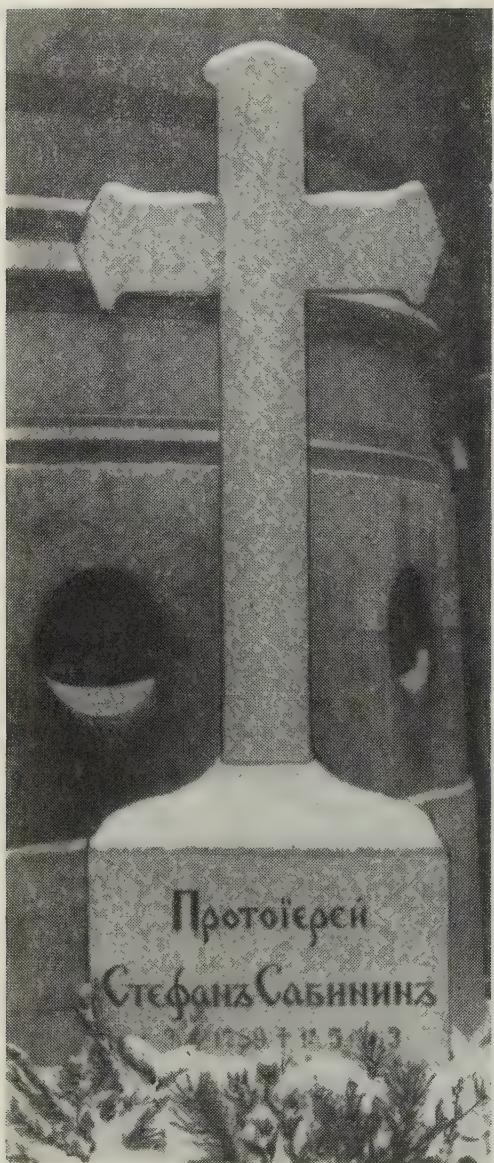


The Church of St. Mary Magdalene Equal to the Apostles in Weimar, GDR

study he was appointed lecturer in German at the St. Petersburg Theological Academy" [3, p. 106]. Stefan Sabinin is remembered as one of the academy's most outstanding graduates [4, p. 443].

Stefan Sabinin's academic education contributed greatly to the formation of his scholarly and theological interests. Under the influence of Archpriest Gerasim Pavsky (1787-1863), a noted Russian theologian, biblical translator, philologist, and Hebraist, Sabinin zealously studied the Old Testament. "While still a student, guided by Pavsky's principles in learning the biblical language," Stefan Sabinin translated the Book of Job into Russian with the help of his mentor.

Upon completing his course of study, Stefan Sabinin was appointed to the academy's staff. Soon after he married the daughter of Archpriest Veshchezerov [6, p. 419], of St. Petersburg, and on



Gravestone of Archpriest Stefan Sabinin by the sanctuary of the Church of St. Mary Magdalene in Weimar

October 11, 1823, he was ordained presbyter and appointed to the Russian diplomatic mission in Copenhagen. Thus began his long life far away from Russia, but his links with the academy remained unbroken. Soon Father Stefan Sabinin became a full corresponding member of the academy. "The academy council awarded this title to priests in our missions and embassy churches abroad who were noted for their theological scholarship and a desire to be

useful to the academy" [4, p. 395].

Father Stefan continued to study the Old Testament in his new post and wrote to Archpriest Gerasim Pavsky. "When I became free to dispose of my time as I wished, I devoted myself entirely to reading the Old Testament in the original and in its best translations. After this I chose one of the greatest of prophets, Isaiah, on whom many foreign writers have tried their abilities, and still do today; I too resolved to try my modest abilities in expounding and defending him, especially as none of our compatriots, apart from Feofan Prokopovich and Ioann Skovoroda, have attempted to expound him..." [7, pp. 24-25].

In 1831, Father Stefan was awarded the Order of St. Anne, 2nd Class, and two years later he was raised to the rank of archpriest. In Copenhagen, Archpriest Stefan Sabinin became a member of the Royal Society for the Study of Northern Antiquities.

In 1837, the Sabinin family moved to Weimar, where Father Stefan was appointed confessor to the Archduchess Maria Pavlovna after the death of Archpriest Nikita Yasnovsky. The Sabinins lived on the first floor of Charlotte von Schön's house; she was a friend of Goethe [2, No. 3, p. 532]. The ground floor of the house was the Domestic Chapel of St. Mary Magdalene Equal to the Apostles. [8, p. 91]. In 1838, Archpriest Stefan Sabinin was awarded an ornamented pectoral cross.

Weimar was known as "New Athens" in Germany: it was famous for having been the home at various times of Herder, Wieland, Goethe, and Schiller. The University of Jena near Weimar was also famous for its eminent scholars: as a scholar and a priest, Sabinin was extremely interested in becoming acquainted with these noted figures and their works. Herder's philosophical and historical writings interested him especially, and he chose his *Vom Geist der hebräischen Poesie* for translation [3, p. 107].

In addition to his biblical scholarship, Father Stefan was well acquainted with philology. While still in Copenhagen, he studied conscientiously the Icelandic language and Icelandic written sources on Russian History. In 1845, the Rus-

sian traveller V. A. Frantsey wrote: "On my return trip to Berlin I spent a day in Weimar where I met the Russian archpriest, Stefan Sabinin. He has been doing a diligent philological research into the Russian language.... He is now engaged in comparing the Russian and Icelandic languages and has discovered that the Russian words are accented just as in the Icelandic language" [10, p. 359]. The result of this research was a "Grammar of the Icelandic Language" compiled by Father Stefan, as well as several scholarly monographs published in the *Readings of the Society of Russian History and Antiquities* (Moscow University).

As an expert in classical and modern languages, Archpriest Stefan Sabinin was extremely interested in comparative linguistics. In a letter to Prof. M. Pogodin he expressed an interesting idea: "It seems to me that when we have studied all the world's languages and compared them, we will finally prove—almost mathematically—that once *the whole earth was of one language, and of one speech* (Gen. 11. 1), which we can now only take on faith, and that the Almighty Lord *hath made of one blood all nations of men for to dwell on all the face of the earth* (Acts 17. 26)" [12, pp. 141-142].

Father Stefan Sabinin not only informed Russia of the West's scholarly interests, but acquainted German society with the achievements of Russian culture and science. A two-volume edition of A. S. Pushkin's works in German, translated by Stefan Sabinin and G. Tröbst, was published in Jena in 1840 and 1848 [13]. In 1840, the *German Telegraph* informed its readers: "Messrs Tröbst and Sabinin have given us their first volume of Pushkin's stories in German and promise a second volume.... Of special interest are 'The Queen of Spades' and 'The Stationmaster'. Their translation is smooth and worthy of praise.... The edition also has a brief biography of the poet and Zhukovsky's description of his last hour" [13, p. 162].

Father Stefan Sabinin also used his knowledge of German in his commentary on the most famous monument of old Russian literature, *The Lay of Igor's Campaign*, and advised as he did so



Icon of St. Mary Magdalene Equal to the Apostles of the Weimar Church
Blessed by Archpriest Stefan Sabinin in 1862

W. Wolfson, who was translating *The Lay* into German. The latter was very grateful to Father Stefan for his help [14, p. XX]. Simultaneously with the publication of Sabinin's *Grammar of the Icelandic Language* in St. Petersburg, his translation of an issue of the *Notes of the Russian Geographical Society* appeared in Weimar [15, p. 111].

Father Stefan's wife was his loyal aide in all his works. His eldest daughter, Marfa, wrote: "My father taught

her German, Danish, and French; furthermore she studied Latin, Greek, Hebrew, and other languages on her own in order to copy out all his writings and translations herself" [2, No. 3, p. 521]. The upbringing of their eleven children also occupied a great deal of her time.

The Sabinin family attracted the attention of many noted figures of the time who visited Weimar. The composer Franz Liszt gave lessons to Archpriest Stefan Sabinin's children when he lived in Weimar, and among the family's guests were the poet P. Vyazemsky and M. Muraviev. Writers N. V. Gogol and A. K. Tolstoi also visited Weimar in 1845. We learn of a little-known episode in Gogol's life from Marfa Sabinina's notes: "Gogol came to Weimar to discuss his wish to enter a monastery with my father. When he saw the writer's sickly condition and the hypochondria resulting from it, my father tried to dissuade him from doing so and convinced him not to make a final decision" [2, No. 3, p. 534].

Life abroad was not always easy. Marfa Sabinina later recalled a Christmas Eve, 1854/55. "We had a Christmas tree on Christmas Eve and we celebrated the feast in a close family circle. There is always something sad about feast days abroad because of the lack of a universal sense of joy which draws everyone together in our own country. When we celebrate Christmas it is just another ordinary day for the Protestants with markets, lessons, and the usual occupations. That is when one feels one's solitude most of all in a foreign country" [2, No. 5, p. 134].

In 1854, Archpriest Stefan Sabinin was awarded the German Order of the Falcon, 2nd Class. In February 1857, together with the Weimar singers, Petr Kazansky and Mstislav Tikhonravov, he took part in the funeral service of the famous Russian composer M. I. Glinka, in Berlin. Thus, through Divine Providence, Ivan Susanin's descendant accompanied to his final resting place in a foreign land the composer of the opera about his famous ancestor [2, No. 8, p. 582; 16, p. 497]. In 1859, Father Stefan accompanied his spiritual daughter, the Archduchess Maria Pavlovna, to her grave.

The Church of St. Mary Magdalene Equal to the Apostles was built in Weimar in 1862. Its iconostasis was painted by Russian masters, while the murals in the dome and pendentives were painted by German masters, as were several of the icons. Priests, who arrived from Stuttgart and Wiesbaden, took part in the consecration of the church [17, pp. 75-76; 18]. Father Stefan became the first priest of this still-functioning church. However, he did not serve there for long. On May 14, 1863, Father Stefan departed unto the Lord. "An unusually great number of people attended his burial at which, in addition to Archpriest Bazarov, of Stuttgart, Father Yukhnovsky, of Dresden, also took part. Representatives of the local clergy, both Protestant and Catholic, attended the funeral service in the Russian church" [3, p. 111]. Archpriest Stefan Sabinin was buried by the church's sanctuary wall.

The scholar K. Rafi wrote to Archpriest Sabinin's daughter: "I learned of the death of your father, Stefan Sabinin, with great sorrow. I wish to convey my condolences to you, your mother, and your entire family both from the Royal Society for the Study of Northern Antiquities, of which your father was a member, and especially on my own behalf, for I was on friendly terms for many years with the deceased, whose works are highly regarded by his contemporaries and are worthy of recognition by generations to come" [13, p. 170]. Confirmation of the high esteem in which Father Stefan's scholarly works and extensive learning were held can be found in the fact that the noted European Slavists, Kollar, Safarik and others, corresponded with Father Stefan and often sought his advice in clarifying questions which arose in the study of Slavic antiquities. A. I. Rodossky called Archpriest Stefan Sabinin "a man of outstanding intellect and knowledge" [6, p. 419]. Archimandrite Kiprian Kern [† 1959] wrote of him: "Sabinin reflected to a rare degree the gifted nature of our ecclesiastical, estate which flourished in hereditary beneficial atmosphere, and the extremely high level of our school of theology which produced such erudite scho-

lars and versatile writers by a process of lengthy selection" [19, p. 113].

The fate of Archpriest Stefan Sabinin's scholarly writings has been unfortunate. "We do not have them and know nothing about their fate because we do not know what became of his other works in manuscript form or where they can be found. For instance, the biblical lexicon, his Syrian grammar, his translation of the Book of Job (in prose and in verse), his translation of Herder's *Vom Geist der hebräischen Poesie*, and his translation of the sermons of the famous French preacher Bourdalogue [5, p. 766]. The memoirs by Father Stefan's daughter published in the early part of this century mention that his biblical lexicon was sent to Metropolitan Filaret of Moscow [2, No. 3, p. 520], while his remaining manuscripts got burned in a fire near Yalta, where the Sabinin family later lived" [2, No. 3, p. 520; *Moskovskie vedomosti*, 1885, No. 359, pp. 4-5].

Everyone who has written about Archpriest Stefan Sabinin and compiled a bibliography of his writings has only indicated his publications in the journal published by the St. Petersburg Theological Academy, *Khristianskoe chtenie*. The following observation is therefore fully justified: "A full bibliography of his (Archpriest Stefan Sabinin's) scholarly and literary writings,

which would include everything he wrote and published in German editions in Jena, Weimar, and Leipzig, as well as his unpublished works (for instance, his translations of French and German preachers) unfortunately does not exist. Little is known also of his enormous correspondence with scholar friends in Denmark, Germany, Russia, and the Slavic world, which if it had been published would have been of great interest to history giving an idea of the intellectual and public life of his time and a description of individual historical figures, as well as himself" [20, p. 9].

Archpriest Stefan Sabinin was an eminent scholar whose writings were published in Russia and Germany. He was the first Russian scholar to study Iceland and its language. In his long life abroad he not only bore witness to Orthodoxy worthily, but also aided in the spread of Russian culture, science, and poetry.

May 14, 1983, marked the 120th anniversary of Archpriest Stefan Sabinin's death. This date was honoured in the German press by the publication of articles about his work [21]. A panikhida was held in Weimar's Church of St. Mary Magdalene Equal to the Apostles, beside which Father Stefan is buried. Eternal memory to this Russian priest, Christian, and patriot of our Motherland!

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Hegumen MAKARIY

60th Birthday of Metropolitan Antoniy of Leningrad and Novgorod

TO HIS EMINENCE METROPOLITAN ANTONIY OF LENINGRAD AND NOVGOROD

Your Eminence, dear Vladyka, our heartfelt congratulations to you on your 60th birthday. We appreciate greatly your archpastoral, administrative, theological and educational labours which you have so zealously carried out for over thirty years now, twenty of them in the hierachal dignity.

Wherever Divine Providence sent you, to whatever post the Supreme Authority of the Holy Church designated you, you have always borne diligently the responsible ecclesiastical obediences placed upon you.

Accept, dear Vladyka, from us this holy Vladimir Icon of the Mother of God, which will be presented to you on your birthday by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, with prayerful wishes that the intercession of the Most Pure Mother of God may be with you always.

At the same time we consider it meet to award you the Order of St. Vladimir, 1st Class, for your beneficial efforts for the good of our Holy Church.

May the Most Generous Lord strengthen you spiritually and physically, may He multiply the days and years of your life and your fruitful archpastoral service for the good estate of the Holy Church and our God-protected country, and to the joy of the flock entrusted to you.

With love in the Lord,

+ PIMEN, Patriarch of Moscow and All Russia

**To His Eminence Metropolitan ANTONIY of Leningrad and Novgorod,
Permanent Member of the Holy Synod, Head of the Branch Department
of External Church Relations in the Leningrad Metropolitanate**

Your Eminence, most dear Vladyka,
On behalf of the staff of the Department of External Church Relations and on my own
behalf, I congratulate you wholeheartedly and sincerely on your 60th birthday.

On this memorable day in your life, we note particularly your many years of zealous
service of the Holy Church and our beloved Motherland.

This year will see the 20th anniversary of your episcopal consecration and the 40th an-
niversary of the day when as a youth you entered the service of the Church. Ever since
then you have successfully carried out the numerous and responsible obediences placed
upon you by the Supreme Church Authority.

Thinking about this we take special note of your work connected with your service to
the external activities of the Russian Orthodox Church.

In justice we should point to the important contribution made by you to strengthen unity
and fraternal cooperation of our Church with the Local Orthodox Churches, as well as
your active participation in the work to develop friendly relations with non-Orthodox
Churches.

We consider it imperative to express deep satisfaction with the greatly useful work
carried out by the Branch Department of External Church Relations in the Leningrad
Metropolitanate, which was opened with your help and which you now head, sharing in
the efforts of our department in the sphere of external contacts of the Moscow Patriarchate.

We know that together with all the pious flock, entrusted to your hierachal guidance,
you feel deep anxiety for the destiny of the world, for mankind and that priceless gift
of God—life, selflessly dedicating your energy to the difficult work of consolidating peace,
mutual trust, and friendship among nations.

Well known is your devoted patriotic service which sets a fine example to the youth
of our Church studying at the Leningrad theological schools.

Cordially sharing with you today your spiritual joy in your 60th birthday and sincerely
congratulating Your Eminence on this memorable event in your life, we prayerfully beg
our Almighty Lord and Chief Shepherd Jesus Christ that He may, through the intercession
of your heavenly patron, St. Antony of Rome, and all the saints who shone forth in the
land of Novgorod and the Northern territories, grant you abundant spiritual and physical
strength for successful service to the glory of the Holy Church and our beloved Motherland
for many many years to come.

With invariable love in Christ Jesus our Lord,

+ FILARET, Metropolitan of Minsk and Byelorussia,

Head of the Department of External Church Relations of the Moscow Patriarchate

February 17, 1984

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February 19, 1984, was the 60th
birthday of Metropolitan Antoniy of
Leningrad and Novgorod.

After the death of Metropolitan Nikodim († 1978) the chair of Leningrad
and Novgorod, by the appointment of
the Holy Synod of the Russian Ortho-
dox Church of October 10, 1978, was
to be headed by Metropolitan Antoniy
of Minsk and Byelorussia.

Metropolitan Antoniy, a permanent
member of the Holy Synod of the Rus-
sian Orthodox Church, is the Head of
the Branch of the Department of Exter-
nal Church Relations at the Leningrad
Diocese, as well as the Chairman of
the Editorial Board of the *Theological
Studies*, and the Chairman of the the-
ological group of the synodal commis-
sion for the preparations for the celeb-
ration by the Russian Orthodox Church

of the 1000th Anniversary of the Bap-
tism of Russ.

Metropolitan Antoniy is a member
of the Leningrad Regional Peace Com-
mittee and a member of the Board of
the USSR-Great Britain Friendship
Society.

Among those who attended the jubi-
lee festivities of Metropolitan Antoniy
in Leningrad were Metropolitan Alek-
siy of Tallinn and Estonia, Chancellor
of the Moscow Patriarchate and Chair-
man of the Education Committee and
other hierarchs. The Department of
External Church Relations was repre-
sented by its deputy head, Archbishop
Platon of Sverdlovsk and Kurgan, and
staff member of the DECR E. A. Kar-
manov. Archbishop Pitirim of Voloko-
lamsk, Head of the Publishing Depart-
ment of the Moscow Patriarchate toge-
ther with

ther with the Executive Secretary of the Editorial Board of *The Journal of the Moscow Patriarchate*, V. P. Ovsyannikov, were also among the guests.

On Sunday, February 19, at the Trinity Cathedral of Leningrad Divine Liturgy was concelebrated by Metropolitan Antoniy, Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Vladimir of Rostov and Novocherkassk, Archbishop Pitirim of Volokolamsk, Archbishop Mikhail of Vologda and Velikiy Ustiug, Archbishop Platon of Sverdlovsk and Kurgan, Archbishop German of Tula and Belev, Archbishop Meliton of Tikhvin, Archbishop Kirill of Vyborg, Bishop Antoniy of Stavropol and Baku and Bishop Valentin of Zvenigorod, Representative of the Patriarch of Moscow to the Patriarch of Antioch.

After the Divine Liturgy Metropolitan Aleksiy of Tallinn and Estonia read out a message of greetings to Metropolitan Antoniy from His Holiness Patriarch Pimen of Moscow and All Russia, and presented him an icon of the Mother of God, a blessing of His Holiness.

Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy, read out a message of greetings from the Leningrad theological schools. Superintendent Dean of the Leningrad Church District, Archpriest Vladimir Sorokin, read out a message of greetings from the Leningrad Diocesan Administration and all the clergy of the Leningrad Diocese.

Metropolitan Antoniy cordially thanked His Holiness Patriarch Pimen, Metropolitan Aleksiy, Archbishop Kirill and the staff of the Leningrad Diocesan Administration for the high assessment of his service.

Then, at the metropolitan's residence a solemn meeting took place at which Metropolitan Aleksiy, Chancellor of the Moscow Patriarchate, read out the ukase of His Holiness Patriarch Pimen about awarding Metropolitan Antoniy of Leningrad and Novgorod—in connection with his 60th birthday—the highest order of the Russian Orthodox Church—the Order of St. Vladimir, 1st Class.

G. S. Zharinov, Representative of the Council for Religious Affairs of the

USSR Council of Ministers in Leningrad and Leningrad Region, read out a telegram of congratulations from the chairman of the council, V. A. Kuroedov, informing Metropolitan Antoniy of a high award of the government—the Order of Friendship of Nations. Vice-Chairperson of the Leningrad Regional Peace Committee, N. V. Tereshkova, made a salutary address and handed Metropolitan Antoniy the Medal of Honour of the Soviet Peace Committee.

Chairperson of the Leningrad board of the Soviet Peace Fund, A. M. Tsimberova, congratulated His Eminence and presented a special badge of the Soviet Peace Fund.

Metropolitan Antoniy expressed his gratitude for the high awards, for congratulations and warm wishes.

After that, at the conference hall of the Leningrad Theological Academy a festive meal was offered for the archpastors and the clergy of the Leningrad Diocese, staff members of the Leningrad Diocesan Administration, professors and foreign students of the Leningrad Theological Schools, and representatives of the public.

Among the guests were a delegation of the Minsk Diocese, representatives of the Leningrad Roman Catholic parish, of the community of the Evangelical Christians-Baptists, of the Lutheran parish in Pushkin and representatives of the Synagogue.

During the meal Archbishop Platon read out a message of congratulations of the Head of the Department of External Church Relations, Metropolitan Filaret of Minsk and Byelorussia, who at that time was on a business trip abroad; Archbishop Pitirim congratulated His Eminence on behalf of the Publishing Department headed by him. Messages of greetings were read out on behalf of the Minsk Diocese, on behalf of the Leningrad community of the Evangelical Christians-Baptists, on behalf of the Jewish community of Leningrad. Many salutary toasts were proposed in honour of Metropolitan Antoniy.

At the end of the meal Metropolitan Antoniy cordially thanked all those present for the attention extended to him on that remarkable day of his jubilee.

Meeting at the Moscow Theological Academy

Works of the painter, Raisa Aleksandrovna Florenskaya (1896-1932), sister of Father Pavel Florensky, were exhibited on three occasions by the Moscow Branch of the Union of Artists of the USSR (one of the exhibitions was exclusively devoted to her works), as well as by the Tretyakov Art Gallery in 1977 at the "Self-Portrait in Russian and Soviet Art" exposition.

On November 28, 1983, in the assembly hall of the Moscow Theological Academy, a meeting was held devoted

to R. A. Florenskaya's works, part of which were exhibited on three stands and in show-cases.

The show-case with photos and documentary materials describing R. A. Florenskaya's life and work drew special attention.

Hieromonk Andronik and Deacon Aleksandr Saltykov read papers at the meeting.

Hieromonk ANDRONIK
the Trinity-St. Sergiy Lavra

IN THE DIOCESES

Arkhangelsk Diocese On May 9, 1983, Easter Monday, the Feast of St. Stefan the Bishop of Velikaya Perm, Bishop Isidor of Arkhangelsk and Kholmogory celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of St. Stefan of Velikaya Perm in the town of Kotlas, Arkhangelsk Region. After the Liturgy a festal procession took place. The archpastor cordially congratulated the parishioners on Holy Easter and on their patronal feast.

Bishop Isidor, accompanied by the clergy of the diocese, laid flowers at the monument to the citizens of Kotlas who died in the Great Patriotic War.

On May 21, the Feast of St. John the Divine, the Apostle and Evangelist, Vladyka Isidor celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of St. Nicholas in Murmansk. During the Liturgy he ordained Mikhail Yavorsky deacon.

May 22, the Sunday of the Holy Myrrhophores, was the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker. On the eve, Bishop Isidor officiated at All-Night Vigil in the Church of St. Nicholas in Murmansk, and on the feast day itself celebrated Divine Liturgy in the same church and ordained Deacon Mikhail Yavorsky presbyter. With the blessing of His Holiness Patriarch Pimen, Bi-



The Church of the Presentation of the Lord in the Temple in the village of Zaostrovie (Arkhangelsk Diocese)

shop Isidor presented pectoral crosses to Fathers Aleksiy Dendak and Vasiliy Lapko. The archpastor awarded a sku-fiya to Father Nikolai Kalenchuk; the churchwarden M. M. Velikanova was awarded an archpastoral certificate of merit. A festal procession was led after the Liturgy. The archpastor felicitated

the parishioners on the patronal feast and blessed them.

Düsseldorf Diocese October 1, 1983, the Feast of the Protecting Veil of the Most Holy Mother of God (New Style), was the patronal feast of the Church of the Protecting Veil in the diocesan centre. Bishop Longin of Düsseldorf celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in this church. He was assisted by clerics of the diocese, as well as by Father Aleksandr Zhilyaev, an LTA student, who was on a business trip to the FRG to participate in the preparatory meeting for the 3rd Consultative Session of the Ecumenical Youth Council in Europe and the Ecumenical Youth Council in Latin America. Two choirs sang during the services—the local choir in German, and the choir of the Church of Sts. Boris and Gleb in Horneburg sang in Church Slavonic. The Liturgy was attended by representatives of other confessions. At the end of the Liturgy "Many Years" was sung. Bishop Longin delivered an exhortation. After the Communion Verse, Father Ioann Bücheler of the Church of the Holy Fathers of the First Ecumenical Council in Wetzlar preached.

On October 2, Metropolitan Augoustinos of Germany, Exarch of the Patriarch of Constantinople to Central Europe, and Bishop Longin concelebrated Divine Liturgy in the Church of St. Dionysius of the Greek parish in Frankfurt am Main.

After the Liturgy, Metropolitan Augoustinos, Bishop Longin and Deacon Christopher Falk accompanying him attended the ordination of Professor Dr. Karl Leman Bishop of Mainz, which took place in Mainz.

In the evening, the warden of the Greek church, Iason Pilafidis, gave a dinner in Frankfurt am Main in honour of Metropolitan Augoustinos and Bishop Longin.

The next day, at the House of Trade Unions in Düsseldorf, Bishop Longin had a meeting with Hans Raiman, the Chairman of the regional group of the FRG trade unions and member of the land parliament. That same day Vladyka Longin paid a visit to the Prezes of the Evangelical Church of Westfa-

lia, Dr. Heinrich Raiss. During the meeting they discussed cooperation between the Evangelical Church of Westfalia and the Russian Orthodox Church. Then Bishop Longin read a paper "Church and State in the USSR" at the Decanate of Lubeck of the Evangelical Church of Westfalia and answered questions.

From October 11 to 14, Bishop Longin accompanied Archbishop Pitirim of Volokolamsk during the latter's stay in the FRG.

Irkutsk Diocese On May 9, Easter Monday, Archbishop Yuvenaliy of Irkutsk and Chita celebrated Divine Liturgy in the Church of the Exaltation of the Holy Cross in Irkutsk. On the occasion of Victory Day, Archbishop Yuvenaliy and the clerics of the diocese laid flowers to the war memorial.

On May 12, Easter Tuesday, Archbishop Yuvenaliy celebrated Divine Liturgy in the Church of St. Nicholas in the town of Cheremkhovo, Irkutsk Region.

On May 14, Easter Saturday, and on May 15, the Sunday of St. Thomas the Apostle, Vladyka Yuvenaliy conducted services in the Church of the Ascension in Ulan-Ude, Buriat ASSR.

On June 14, at the House of Friendship in Irkutsk, Archbishop Yuvenaliy had a meeting with a group of Buddhists from Sri Lanka at which they discussed problems of peacemaking.

On June 26, at the diocesan administration, Archbishop Yuvenaliy received a group of guests from Sweden, Denmark and Austria. After a friendly discussion, Archbishop Yuvenaliy gave a dinner in honour of the guests.

On August 29, afterfeast of the Dormition of the Most Holy Mother of God, the Feast of the Translation of the Icon of the Lord Jesus Christ "Not Made with Hands", Archbishop Yuvenaliy celebrated Divine Liturgy in the Church of the Exaltation of the Holy Cross in Irkutsk. That same day he conducted the evening service with the Office of the Burial of the Mother of God in the Church of St. Nicholas in the village of Listvyanka.

On September 27, the Feast of the Exaltation of the Holy Cross, Arch-

bishop Yuvenaliy celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil with the Office of the Exaltation of the Holy Cross in the Church of the Exaltation of the Holy Cross in Irkutsk.

On October 20, at the diocesan administration, there was a seminar on the international situation. It was attended by clerics of the Irkutsk Region churches and staff members of the diocesan institutions. L. K. Churkin, a lecturer, reported on the international situation.

Kalinin Diocese On November 26, 1983, Metropolitan Aleksiy of Kalinin and Kashin visited the Church of the Nativity of the Most Holy Mother of God in the village of Gorodnya-na-Volge (for the history of the church see *JMP*, 1983, No. 11, pp. 18-23). The archpastor was solemnly welcomed by the rector, Archpriest Aleksiy Zlobin, and the parishioners. Metropolitan Aleksiy officiated at All-Night Vigil, assisted by the superintendent deans of the diocese.

On November 27, the 22nd Sunday after Pentecost, with the blessing of His Holiness Patriarch Pimen and at the invitation of Metropolitan Aleksiy of Kalinin and Kashin, Metropolitan Aleksiy of Tallinn and Estonia led the consecration of the church after restoration. In the Church of the Nativity of the Mother of God the archpastors were solemnly welcomed by the clerics and parishioners. The rector, Archpriest Aleksiy Zlobin delivered an address. Metropolitan Aleksiy of Tallin and Estonia responded and then, after being vested on a platform, he read prayers on the consecration of a church and aspersed the building.

Divine Liturgy was concelebrated by the two hierarchs.

After the Liturgy, Metropolitan Aleksiy of Tallinn and Estonia congratulated all those present on the momentous event—the consecration of their church, and urged the believers to pray for world peace.

In his response, Metropolitan Aleksiy of Kalinin and Kashin thanked Vladyka Aleksiy for participating in the solemnities. He pointed out that the belie-

vers of the Kalinin Diocese pray for peace of the world and do their utmost for preserving peace.

Then Metropolitan Aleksiy of Tallinn and Estonia, with the blessing of His Holiness Patriarch Pimen, conveyed an icon of the Mother of God to the Church of the Nativity of the Mother of God. He also presented His Holiness Patriarch Pimen's awards to persons who took an active part in the restoration works. Archpriest Vasiliy Kirichuk, the former rector under whom the restoration began, was decorated with the Order of St. Vladimir, 3rd Class. The warden of the church, E. V. Golovina, and the psalm-reader and precentor, L. I. Cherepanova, received each the Medal of St. Sergiy of Radonezh, 2nd Class.

Kishinev Diocese On June 27, 1983, Holy Spirit Day, the Trinity Church in Kishinev celebrated its patronal feast.

The Church of the Holy Trinity is situated on a high hill and its white cupolas with gilded tops and crosses rise magnificently over the surrounding trees. There is a cemetery near the church, which is older than the church itself according to inscriptions on the gravestones.

In 1852, the residents asked for the blessing of the ruling hierarch to build a church dedicated to the Holy Trinity. Archbishop Irinarkh (Popov, 1844-1858) of Kishinev and Khotin gave his blessing for the project and appointed Father Dimitriy Bokunovsky rector of the new church. Father Dimitriy zealously worked together with the parishioners.

In 1862, under Archbishop Antoniy (Shokotov, 1858-1871) of Kishinev and Khotin the construction of the church was completed and it was consecrated in honour of the Holy Trinity.

On October 1, 1951, Archpriest Anatoliy Semyonovich Malai was appointed rector of the church.

In 1982, in connection with the church's 120th anniversary, major repairs were made. The renovation of the murals and some additional decoration were done by D. I. Bumbu, a painter and parishioner of the church, with his sons. His work was rewarded by Archbishop Ionafan of Kishinev and



The Church of the Trinity in Kishinev

Moldavia with an archpastoral certificate of merit.

Divine services in the church are conducted in Moldavian in strict accordance with the Rule with all the stichera and troparia being read and sung. But at the request of believers, some occasional offices are conducted in Church Slavonic.

As different from other city churches, only Vespers are held in the Trinity Church on the eve of Sundays and feasts. Matins are held on the day of the feast itself, following the First Hour; an akathistos is almost always read before Divine Liturgy. All-Night Vigil is conducted only when Divine Liturgy is celebrated by a hierarch.

Every year on Holy Spirit Day—the patronal feast of the church—the ruling hierarch officiates in the Trinity Church, assisted by clerics of the Kishinev churches.

In 1983, Archbishop Ionafan led the solemnities in the Trinity Church. The believers welcomed their archpastor with flowers and lighted candles and the traditional bread and

salt. Archpriest Vasiliy Petraki, secretary of the diocesan administration, preached during the Liturgy.

After a moleben, Archbishop Ionafan congratulated the parishioners on the feast and delivered a homily on the Holy Trinity.

**Kursk
Diocese**

On July 7, 1983, the Feast of the Nativity of St. John the Baptist, Archbishop Khrizostom of Kursk and Belgorod celebrated Divine Liturgy in the Church of the Protecting Veil of the Most Holy Mother of God in the village of Pokrovka. In the summer of 1943 the village was the scene of fierce battles with nazi troops.

After the Liturgy, Archbishop Khrizostom, accompanied by the clerics of the diocese, proceeded to the memorial commemorating the glorious victory. A wreath was laid there on the occasion of the jubilee—the 40th anniversary of the Battle at the Kursk Bulge. An inscription in gold letters on a white ribbon attached to the wreath reads: "To the glorious warriors who fell in the Battle at the Kursk Bulge from the



The iconostasis of the Trinity Church in Kishinev

clergy and believers of the Diocese of Kursk and Belgorod."

The following took part in the wreath-laying ceremony: Archbishop Khrizostom; Archimandrite Gennadiy, Rector of the Protecting Veil Church in the village of Pokrovka; Archpriest Nikodim Ermolatiy, Dean of the Cathedral Church of St. Sergiy and the Kazan Icon of the Mother of God in Kursk; Archpriest Nikolai Kobets, Dean of the Cathedral of St. Ioasaf in Belgorod; Father Valeriy Vasiliev, chancellor of the diocesan administration, as well as other clerics and laymen of the diocese. They offered a prayer for the repose of the souls of the soldiers who had given their lives for the Motherland.

On July 10, the Sunday of All the Saints Who Shone Forth in the Land of Russia, a jubilee message of Archbishop Khrizostom was read out and a panikhida for the fallen warriors held in all the churches of the diocese after Divine Liturgy. In his message Archbishop Khrizostom called on the clerics and believers of the diocese to offer up their prayers on the Feast of All the Saints Who Shone Forth in the Land of Russia for those who gave their lives, fulfilling their patriotic duty, for their Motherland, for peace and happiness of their people. The message said: "We express our gratitude and love to them by our zealous prayer for the repose of their souls. Glorifying the memory of all Russian saints, we witness today the continuity of the sacrificial service for the Motherland of the glorious sons and daughters of the Russian nation. It is our duty to be worthy children of the Church of Christ and true patriots, to work zealously, to love our Motherland, to safeguard peace and never forget about the sacrifices made for freedom and peace".

Mukachevo On June 16, 1983, the **Feast of the Ascension of Our Lord**, patronal feast of the Ascension Convent in the village of Chumalevo, Tyachev District, Bishop Savva of Mukachevo and Uzhgorod celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the cloister. A great number of worshippers were present. At the Lesser Entrance, with the blessing of His Holiness Patriarch Pi-

men, the archpastor raised Hegumen Ioasaf of the Protecting Veil Church in the village of Shayan, Khust District, to the rank of archimandrite. The Liturgy was followed by a festal procession round the church, and "Many Years" was sung.

On June 27, Holy Spirit Day, Bishop Savva celebrated Divine Liturgy in the Convent of St. Nicholas in Mukachevo. At the Lesser Entrance he presented awards for Holy Easter to clerics of the diocese.

August 28, the Dormition of the Most Holy Mother of God, was the patronal feast of the cathedral church in Mukachevo. On the eve, Vladyka Savva officiated at All-Night Vigil in the cathedral church with the reading of the akathistos to the Mother of God, in the presence of numerous believers. All through the night the worshippers glorified the Most Holy Mother of God in hymns and prayers. On the feast day itself the archpastor celebrated Divine Liturgy, assisted by clerics of the diocese.

Pskov Diocese On July 10, 1983, the **Sunday of All the Saints Who Shone Forth in the Land of Russia**, Metropolitan Ioann of Pskov and Porkhov celebrated Divine Liturgy in the Church of St. Nicholas in Pskov. The icon of the Mother of God, called Lyubyatovskaya, which is especially revered by the residents of Pskov, is preserved in the church. According to tradition, on July 10, 1581, the intercession of the Mother of God, through Her holy Lyubyatovskaya Icon, saved Pskov from an enemy siege. A great number of worshippers gathered in the old Church of St. Nicholas to venerate at the miraculous icon of the Mother of God and to pray with their archpastor.

August 28, the Dormition of the Most Holy Mother of God, was the patronal feast of the Pskov-Pechery Monastery. Metropolitan Ioann arrived in the ancient cloister on that day. To the pealing of bells, the archpastor was welcomed by the Father Superior, Archimandrite Gavriil, the brethren of the monastery and numerous worshippers. Vladyka Ioann celebrated Divine Liturgy in the Cathedral of St. Michael, during which he ordained Deacon Aleksey

Peleshev presbyter. A festal procession was held after the Liturgy.

On September 4, the 10th Sunday after Pentecost, Metropolitan Ioann celebrated Divine Liturgy in the Church of the Trinity and St. Nicholas in the town of Ostrov.

On September 11, the Commemoration of the Beheading of St. John the

Baptist, Vladyka Ioann celebrated Divine Liturgy in the Trinity Cathedral Church in Pskov. During the Liturgy he ordained Nikolai Ulyakhin deacon. After the moleben, Metropolitan Ioann awarded the warden of the cathedral, I. I. Gorodinsky, with an archpastoral certificate of merit for his 25 years of zealous service for the Holy Church.

IN MEMORIAM



Archpriest Pavel Petrovich Mostitsky, a superannuated cleric of the Moscow Diocese, passed away on October 14, 1983.

He was born on June 25, 1892, in the village of Kulikovka (now Voronezh Region), into a priest's family. In 1913 he finished the Voronezh Theological Seminary, and until 1921 he was a teacher at the Pavlovsk Theological School. Father Pavel attended the Local Council of the Russian Orthodox Church of 1917-1918 which elected Metropolitan Tikhon (Belavin;

† 1925) the Patriarch of Moscow and All Russia. In 1921 he was ordained presbyter. He served in churches of the Voronezh and Kishinev dioceses and later was the Dean of the Transfiguration Cathedral Church in Ivanovo. From 1957 Father Pavel served in Moscow churches, his last place of service being the Church of the Icon of the Mother of God "Joy Unhoped-For" in Maryina Roshcha.

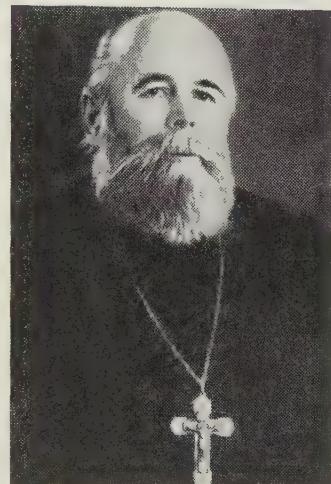
In 1972 he was superannuated for reasons of health.

Archpriest Pavel Mostitsky was a zealous shepherd and true patriot, a good brother to other clerics and a teacher for his parishioners. Father Pavel was a confessor of many priests and deacons. Until the last days of his life he conducted divine services in Moscow churches replacing priests who fell ill.

Father Efrem Evmenievich Kaban passed away on December 12, 1983.

He was born on May 16, 1905, in the village of Domnitsa (now Kotovsk District, Odessa Region). Since his early years he went to church, read and sang on the clerical. His three brothers—Ioil, Ioann and Serafim—were also clerics.

In 1943 he was ordained pres-



byter and served in parishes of the Odessa Diocese. In 1961 he was superannuated for reasons of health.

Father Efrem was a zealous shepherd of the Church of Christ. When superannuated, he often went to the Dormition Church in Kotovsk, where he confessed and received Holy Communion. For the last six months of his life Father Efrem donated his pension to the Soviet Peace Fund.

SERMONS

Patriarch PIMEN's Sermon on the Forgiveness of One's Neighbour

Today, beloved fathers, brothers and sisters, is the day of forgiveness, the day on which the Holy Church established, since the earliest times, the rule for all of us to forgive one another injuries and offences, that there be no hostility among ourselves. And we too, dearly beloved, are fulfilling this rule today, are observing with love this holy custom.

Why did the Church establish the day of forgiveness on the eve of Lent? Because Lent is a beneficial time for fasting, humble repentance and fervent prayer to the Lord for the forgiveness of our sins and lawlessness. How can we set about this salvific act without first forgiving one another our personal offences and injuries?

For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses (Mt. 6. 14-15), says the Saviour.

Every day, at each hour, if not by deed then by word or thought, we offend God by breaking His commandments. But He does not abandon us in His mercy, we are surrounded by His benevolences and we enjoy His munificence, *for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust* (Mt. 5. 45).

And how can we profit by His goodness of remitting sins without imitating His love and mercy? How can we expect God to forgive us sinners, if we ourselves do not want to forgive those who have offended us? Why do

we not want to forgive our neighbour his offences even when he asks for forgiveness? Yet the Lord says that if your neighbour *trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent: thou shalt forgive him* (Lk. 17. 4).

"By not forgiving others," St. John Chrysostom says, "thou dost not offend him as much as thou dost thyself."

The reason why we do not want reconciliation consists in our pride and vanity—a vice especially *hateful before the Lord and before men* (Sirach 10. 7). We are often offended by the truth said to our faces; a truth which exposes our moral shortcomings and is therefore painful. Nevertheless we should be thankful for the words of truth spoken and not be angry: *Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful* (Prov. 27. 5-6).

But far harder is it to forgive the actual violators of the peaceful flow of our earthly walk of life. In this we must be guided above all by the example of the Saviour Who made love of everyone, even our enemies, the primary commandment (Mt. 5. 44; Lk. 6. 27; Jn. 13. 34; 15. 17), and Who prayed on the Cross for His torturers (Lk. 23. 34). And so as not to give cause to our neighbour to offend us, we must be observant of ourselves, watch over our actions more strictly and correct our shortcomings, of which there are not a few.

Let us again turn to the words of our Saviour: *Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first*

Delivered at Vespers on Cheese-Fare Sunday (Sunday of Forgiveness) in the Patriarchal Cathedral of the Epiphany in Moscow on March 4, 1984.

be reconciled to thy brother, and then come and offer thy gift (Mt. 5. 23-24). Without reconciliation the Lord will not favour our prayers or our offerings in church. It is not enough to forgive our neighbour his offence in our hearts, one must seal it by saying: "Forgive me". This is very difficult, offends our pride, but we must subdue ourselves. It is not a shame to ask our neighbour for his forgiveness, it is a shame to do evil to him. But how light are our hearts after reconciliation!

We speak before God in Christ: but we do all things, dearly beloved, for

your edifying.... lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults (2 Cor. 12. 19-20).

Let us forgive, dear fathers, brothers and sisters, each other our mutual offences, not only in word but in deed and truth, and let us begin Lent and fast in the hope of being forgiven our trespasses and of meeting worthily the light of Christ's Resurrection.

Grace be to you and peace from God our Father, and from the Lord Jesus Christ (2 Cor. 1. 2). Amen.

On the Veneration of the Mother of God

In the Name of the Father, and of the Son, and of the Holy Spirit.

A certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee (Lk. 11. 27).

Beloved fathers, brothers and sisters in the Lord, the Gospel tells us of the marvellous occasion when a certain woman magnified the Most Pure Mother of God before all the people. Crowds followed Christ. People came to hear Christ, to find the truth of Life, and many came to be healed by Him. *And the whole multitude sought to touch him: for there went virtue out of him, and healed them all (Lk. 6. 19).* One day, a common woman of the people seeing Christ filled with grace and bestowing upon all men His love and mercy, in natural human gratitude to the Mother of the Grace-Filled Teacher, cried out: *Blessed is the womb that bare thee.* In answer to the words of the woman, our Lord Jesus Christ said that those who believed in Him should fulfil in their life the Word of God that they had heard. The Holy Church teaches us to venerate and magnify the Mother of God and pray to Her. For in this magnification of the Mother of God, of which the Gospel speaks, is the beginning of the fulfilment of the prophetic words spoken by the Most Holy Theotokos Herself, when She visited Righteous Elisabeth: *My soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour. For he hath regar-*

ded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed (Lk. 1. 46-48). And we too, beloved, after Archangel Gabriel, the Righteous Elisabeth, and this Gospel woman, constantly pray to the Most Pure One as we sing the hymn of praise: "Rejoice, O Mother of God and Maiden, Mary full of grace, the Lord is with Thee. Blessed art Thou among women, and blessed is the fruit of Thy womb, for Thou hast given birth to the Saviour of our souls."

We believe that the Mother of God is also our Mother. To Her we are all her children. Indeed, ungrateful children who often offend their Mediatrix, but nonetheless children. The mystery of our adoption by the Mother of God took place on Golgotha, when She shared in the agony of the Crucifixion of Her Divine Son. As He was dying on the Cross, our Lord Jesus Christ saw His Most Pure Mother and in the words: *Woman, behold thy son (Jn. 19. 26),* in the person of the Apostle St. John the Divine, gave in sonship to Her the whole of mankind. These words of the Saviour surely mean: "Behold Thy children, take them to Thy heart, which has been pierced with the weapon of everlasting sorrow; take all the people who will come to

Thee for My sake, who will call on Thee in prayer for My sake, and according to their faith in Me will venerate Thee as their Mother. I have caused Thee no grief, but they whom I entrust to Thee, will lack faith, be disobedient, and will often rise up against Me, and crucify Me again with their sins. But forgive Thee them everything, with the boundless and all-forgiving love of the Mother. And however sinful they may be, love them all as no mother has yet loved her children. This henceforth shall be Thy life. Behold Thy children! Cover them with Thy maternal veil!"

Christ's Apostles deeply venerated the Mother of God, while She blessed them in their work of preaching the Gospel; She rejoiced at the increase of Christians, and always helped and strengthened them with Her prayers.

St. Germanos the Patriarch of Constantinople, prayerfully addressing the Mother of God, says: "How has one come to know God? Through Thee, O Most Holy One! How is one saved? Through Thee, O Theotokos! How is

one delivered from danger? Through Thee, O Virgin Mother! How is one forgiven? Through Thee, O Full of God's Grace!" And indeed, how can we turn in prayer to Christ, the Son of God, the Son of the Most Blessed Virgin Mary, if we do not pray and magnify His Most Pure Mother?

Thanks be to the Lord that for a thousand years now the lamp of the Orthodox Faith has burned unextinguished in Holy Russ and that the Mother of God stretches Her Veil over us just as She did over our ancestors. That is why we should always turn to the almighty Protecting Veil of the Mother of God, and ask for Her intercession. Let us keep our faith in the power of the Mother of God's prayers and always magnify Her, and She, as Mother Who loves us sinners, will protect us from all evil.

"It is meet that we magnify Thee, O Theotokos. Blessed Mother of God, save us!" Amen.

Archbishop GEDEON
of Novosibirsk and Barnaul.

The 175th Anniversary of His Departure

St. Nicodemus of the Holy Mountain on Attaining Christian Perfection

All of us naturally desire and hold sacred the commandment to be perfect. The Lord behests: *Be ye therefore perfect, even as your Father which is in heaven is perfect* (Mt. 5. 48); St. Paul urges us: *In malice be ye children, but in understanding be men* (1 Cor. 14. 20); in another Epistle we read: *That ye may stand perfect and complete in all the will of God* (Col. 4. 12); and again: *Let us go on unto perfection* (Heb. 6. 1). This commandment was also foreordained in the Old Testament.... After all this we cannot fail to see that God demands of Christians the plenitude of perfection; demands that we be perfect in all the virtues.

But if you, my reader beloved in Christ, desire to attain this height, you must first learn in what consists Christian perfection. Because if you do



St. Nicodemus of the Holy Mount (engraving)

not know, you may deviate from the right path and thinking that you are striving after perfection be moving completely in an opposite direction.

I will say directly: the most perfect and the greatest thing which a man can wish for and attain is to draw nearer to God and be in union with Him.

Not a few consider that perfection in Christian life consists in fasting, vigil and kneeling. Others say that it consists in much praying at home and attending lengthy services in churches. And there are those who consider that our perfection wholly consists of the prayer of the heart, retirement, a hermit's life, and silence. The majority limit perfection to an exact fulfilment of all the ascetic acts in the Rule, not deviating towards excess or defection in anything, but holding to the golden mean. However, all these virtues alone do not comprise the Christian perfection sought for, but are only the ways and means to its attainment.

That they are the means, effective means, for attaining perfection in Christian life, there is no doubt whatsoever. For we see many virtuous men who practise these virtues as should be, in order to acquire thereby strength and power against their own sinfulness, to draw from them courage to resist temptations and seductions of three of our principal enemies: the flesh (temptation), the world (seduction), and the devil and in order to gain from the virtues and through them the spiritual means so necessary for all servants of God, especially for beginners. They fast, in order to subdue their flesh; they stand vigil, in order to train the mental eye, sleep on the ground not to be softened by sleep; bind their tongue to silence and retire, in order to avoid the least cause of offence against the All Holy God. They say prayers, stand at services in churches and accomplish other pious acts, in order to hold their attention fixed on heavenly things. They read about the life and suffering of our Lord, in order to know better their own evilness (sinfulness), and kind-hearted God's grace, in order to learn how to follow the Lord Jesus Christ selflessly and with their crosses upon their shoul-

ders, and in order to nurture in themselves love of God and dislike of themselves, i. e., selflessness.

On the other hand, these virtues may cause those who place all their hopes in and found their lives on them, greater harm than their actual omissions—not of themselves, because they are pious and holy, but through the fault of those who use them not as they ought to—namely: when they, heeding only the external virtues, allow their hearts to follow their own desires and the will of the devil who, seeing that they are deviating from the right path, allows them not only to joyously accomplish these bodily feats, but even to extend and multiply them according to their vain intentions. Experiencing in doing so a certain spiritual elation and consolation, the doers of these acts begin to think that they have risen to the state of the angelic orders, and begin to feel in themselves the presence of God Himself. At times, sinking into contemplation of some abstract, unearthly things, they begin to dream that they have left the regions of the earth and have been transported to the Third Heaven.

But anyone can see how sinful such are and how far away they are from true perfection from the mode of their lives and their morals. They usually want to be favoured above all others on every occasion. They like to follow their own will in life and are always stubborn in their decisions. They are blind to everything that concerns themselves, but they are very sharp and conscientious in examining the deeds and words of others.

If God, desiring to bring them to a knowledge of themselves and direct them on to the right path, to perfection, sends them grief and illness or subjects them to persecution, as He usually does to test people, to see who are His true and sincere servants, then what is hidden in their hearts and the deep pride infecting them will be revealed.

Why is it so obvious that they are in great danger? Because their inner eye, that is, their mind, being darkened, they see themselves wrongly. Thinking that their external acts of piety are very good, they consider that

they have already achieved perfection, and, being filled with pride, they begin to judge others. After this it is impossible for any man to convert them, except through God's special influence.... An overt sinner will sooner be converted to goodness than a covert one hiding under visible virtues.

Now that you know clearly and definitely that spiritual life and perfection do not consist of solely visible virtues of which we have spoken, know also that perfection consists of nought else but union with God. And for this, as I have said at the beginning, there must be heartfelt confession of God's goodness and majesty and an awareness of one's own inclination to evil; love of God and dislike of oneself; subjugation of oneself not only to God, but to all that has been created for the love of God; rejection of one's own will and complete obedience to God's will; furthermore, the desire for and realization of all this with a sincere heart to the glory of God (1 Cor. 10. 31), only for the sake of pleasing God, only because He Himself wishes it and because it is proper for us to love Him thus and to work for Him.

This is the law of love, inscribed by God's finger in the hearts of His faithful servants. This is the rejection of oneself demanded by God. This is the good yoke of Christ and His light burden. This is the submission to the will of God, demanded from us by our Redeemer and Teacher by His own example and His word.

Now that you see the point, brother, I presume that you are ready and longing to reach the heights of such perfection. Blessed be your ardour! But be ready to toil and struggle from the first steps on your chosen course. You must give up everything in sacrifice to God and do only God's will. But you will meet within yourself as many desires as you have strength and needs, all demanding satisfaction whether they agree with God's will or not. That is why, in order to attain the goal you long for, you must first

of all suppress your own desires and in the end deaden and completely mortify them. And in order to succeed in this you must constantly oppose yourself in what is bad and make yourself do what is good, in other words you must struggle unceasingly with yourself and with everything that increases your desires, awakens and supports them. Having prepared yourself for the battle, know that the crown of achievement of the desired goal is given only to the most valiant warriors and fighters—the ascetics.

Insofar as this battle is the hardest of all, because beginning the battle with oneself one meets one's opposing elements within oneself, so is the victory more glorious than any, and, most important of all, it is pleasing to God. For if, inspired by zeal, you conquer and mortify your disorderly passions, your lusts and desires, you shall please God and win Him glory far greater than by emaciating yourself from fasting more than the ancient desert dwellers. However great the work undertaken by you and with whatever hardship and sacrifice you might accomplish it, it will not bring you to the desired goal if you overlook your passions giving them freedom to live and act within you.

And finally, when you have come to know in what consists Christian perfection and that, in order to attain it, you must fight yourself constantly and brutally, you must, if you really wish to conquer in this invisible battle and win the crown due you, instill in your heart four dispositions and spiritual acts, as if vesting in invisible armour, the most dependable and all conquering, namely: never in anything rely on yourself; bear in your heart always complete and confident trust in the One God; be constantly ready to act, and be always in a state of prayer.

(Abridged. Excerpt from **Invisible Battle** by Starets Nicodemus of the Holy Mountain. Translated into Russian from the Greek by Bishop Feofan, Moscow, 1886, pp. 9-15.)



PEACE MOVEMENT

CHURCH FOR SOCIETY

SPEECH

Delivered by His Holiness Patriarch PIMEN of Moscow and All Russia

at the Plenary Meeting of the Soviet Peace Committee
Moscow, March 20, 1984

Dear friends, co-workers in the field of peacemaking,

Today there is nothing more topical than the erection of barriers on the road of stockpiling nuclear-missile weapons, to their qualitative improvement and deployment over the face of the Earth. We are all witnesses of the notorious act of the USA and other NATO countries, unreasonable and dangerous for the destinies of mankind; the act undertaken by them against the will of the majority of the population in West European countries.

In connection with the commencement of the deployment in Western Europe of new American nuclear weapons targeted at the territory of our country, the Heads and representatives of Churches and religious associations in the Soviet Union in their Statement made in November 1983 addressed the believers in the countries signatories to the Helsinki Final Act. They declared: "The reckless decision taken by the United States and its allies will sharply upset the balance of medium-range nuclear weapons in Europe, the level of military confrontation will be considerably increased, which means an increased threat of war... The burden of fear, distrust and alienation will be ever greater... But the mounting threat must not deprive us, believers, of hope and courage. The fact that we have not the power to decide the course of world history, does not mean that we have a right to remain passive observers of current developments. It would be immoral and contrary to our religious convictions to assume that war is inevitable and people can do nothing to prevent it. Hostility, which is pushing the human race towards the abyss of war, comes from ill will, and it is our religious duty to oppose this ill will by every means permitted by our conscience".

It is to be deeply regretted that the realities of today do not give much hope for the weakening of the threat of a war employing nuclear missiles which will inevitably lead to the destruction of modern civilization and of mankind itself. This circumstance, however, does not discourage the world peace movement, an important part of which is the movement in our country.

Of course, for us peacemakers of the Soviet Union, it is easier to express our will for peace than for our sisters and brothers in capitalist countries. The whole of our Soviet nation is imbued with the desire for peace. We do not separate peace for ourselves from peace for other nations. The foreign policy of our country is openly and on principle peace-loving. Soviet leaders are incessantly advancing new peace initiatives which invariably meet with the understanding and support of realistical-

ly minded statesmen and of the broad public the world over.

And today, in directing our efforts to struggle against the threat of a nuclear catastrophe, we Soviet peace champions will draw inspiration from the lofty peace programme proposed by Konstantin Ustinovich Chernenko in his pre-election speech delivered in Moscow on March 2, 1984. The adoption of proposals made by him to normalize relations among nuclear powers will unquestionably bring a new era into the world, propitious for a peaceful, just and fruitful cooperation among all nations and states in conditions of trust, mutual understanding and security.

Dear friends, believers perceive life as a sacred gift and their concern for the preservation of this gift from destruction they understand as their religious duty. It was to this task that the well-known World Conference of religious workers, which was held in Moscow in May 1982 at the invitation of the Russian Orthodox Church, was devoted.

Over 600 eminent representatives of the major world religions from 90 countries attended the conference. An active and substantial contribution was naturally made by representatives of Churches and religious associations of our country. The work of the conference was entirely dedicated to the theme: "The Saving of the Sacred Gift of Life from Nuclear Catastrophe." I shall not dwell here on its work or its results because they were widely publicized through the mass media in our country. I shall only note that this impressive and striking forum, with its profoundly rich results, has exerted a noticeable influence on the development, consolidation, and purposefulness of participation by religious workers and wide circles of believers of various Churches and religions in the mass international anti-war movement of today.

The final documents of the World Conference were presented by me to the Second Special Session of the UN General Assembly on Disarmament and were received with deep interest by the session's participants.

In fulfilment of the decisions of our World Conference, which entrusted its presidium with the duty to propagate the results of the forum and help implement its ideas and decisions, a Round Table Conference was held in March 1983 in Moscow of religious workers and experts on the economic and moral consequences of freezing nuclear weapons. The meeting was attended by religious workers and experts in economic, sociologic and moral aspects of a nuclear freeze from many countries of the world. In their profoundly substantiated statement: "A Freeze on Nuclear Arms—the Turning Point. A Moral Imperative and an Economic Necessity", the participants in the Round Table unanimously affirmed that the freeze would affect greatly the economy of states of all socio-political systems, would help implement concrete steps towards disarmament and create conditions for better relations among states; at the same time it would be effective in establishing a new moral climate in international relations and in consolidating moral foundations inside national societies.

The final documents of the 1982 World Conference and of the Round Table on Nuclear Arms Freeze are being widely distributed among religious circles, at world, national and regional conferences in which religious workers of the Soviet Union take part. The documents invariably rouse great interest and deserve the highest assessment.

The creation of a world without nuclear arms is a question that interests the Christians of both the Soviet Union and the USA and is an important part of their cooperation in the cause of peace. For this cause we exert great effort. We trust that this lofty end will be served by the visit to our country in May 1984 of 280 American religious, public, social and political figures, being arranged by us.

We are fruitfully cooperating in the cause of peace and of life itself

with many Churches and ecumenical councils of West European countries and of other regions of the world.

I shall mention here only two recent undertakings, great in scope and influence, in which eminent representatives of the Russian Orthodox Church and a number of other Christian Churches in our country took a very active part.

In April 1983, the World Christian Conference "Life and Peace" was held in Uppsala, Sweden; it was devoted to the questions of war and peace. In their statement the conferees unanimously agreed that there could be no justification for a nuclear war; that the idea of a limited nuclear war must be rejected; and that the world security system should take decisive steps towards disarmament. The conferees spoke in support of a nuclear arms freeze, of the complete banning of nuclear tests, of zones free of nuclear weapons, and of commitments to be taken by states not to be the first to use nuclear weapons.

In July-August 1983, the 6th Assembly of the World Council of Churches took place in Vancouver, Canada. A big delegation of the Russian Orthodox Church and of five other member-Churches of the WCC in the Soviet Union participated in it. The questions of Christian peace-making occupied a most important place in the work of the assembly. Suffice it to say that the assembly worked out and adopted six big statements on social problems and four resolutions. I would mention here the Statement on Peace and Justice, in which attention is focussed on nuclear weapons and disarmament. Among other things the assembly spoke against the plans to deploy additional or new types of nuclear weapons in Europe and demanded the immediate curtailment of the extant nuclear forces; it insistently urged that the swiftly increasing deployment of nuclear weapons and systems of their delivery be stopped in the Indian and Pacific oceans, and declared that a nuclear war cannot be just. The assembly called on the Churches to strive harder to make their governments refrain from militarizing space and put a ban on the development and production of all types of weapons of mass annihilation or indiscriminate action, including chemical and biological. The assembly worked out an extensive peace programme for the member-Churches of the WCC.

In accordance with the decision of the Working Presidium of the 1982 World Conference we are preparing to hold in Moscow in early April the second Round Table Conference of religious workers and experts, this time on the theme: "Space Without Weapons: to Stop the Arms Race Now Entering Space, and to Put Space Technology at the Service of Peace and International Cooperation".

The government of our country has repeatedly drawn the attention of the United Nations, political and public figures of the world, to the danger, extremely great in scope, of using space for military purposes. We hope that the forthcoming meeting will help peace champions to increase their efforts in the struggle for peaceful space.

At the moment the Christian Churches of our country are getting ready for the 6th All-Christian Peace Assembly which will be held in Prague in July 1985 on the main theme: "Time does not wait—God's call to life. Christians in the movement against the powers of Death—on the road to peace and justice on God's earth." We trust that the forthcoming forum will strengthen further the Christian peacemakers' front struggling against the threat of a nuclear war.

Dear friends, we know that one of the most important tasks facing foreign policy today is to bring about a turn from confrontation to cooperation and detente, which is possible given the climate of confidence in relations among states. As is known the Stockholm Conference is dealing with this question. Its success will be an important condition

in freeing mankind from the nuclear threat. Desiring to help in this process we religious peacemakers consider it one of our most important tasks—with all our might to struggle against misinformation about the life of our socialist society and against the slanders directed at the internal and foreign policies of our state, insistently and daily fed to the public in the West through the mass media. Nourishing the beneficent shoots of confidence and mutual understanding among states with differing socio-political systems, we are striving to bring home to our sisters and brothers abroad the truth about the genuinely humane foundations of life in our society and about the deeply principled foreign policy of the Soviet Union.

The problems of stopping the nuclear and other annihilating arms race and the deliverance of mankind and the environment from the threat of destruction hanging over us should without any doubt be in the centre of attention and effort of all genuine peace movements of today. That is why we shall continue to do all in our power to persuade Churches and religious associations in the world and the wide circles of believers of all religions to intensify their efforts for peace and work for it in close cooperation among themselves and with all men of good will. We are convinced that this is the only way to solve the basic problems of our day—the prevention of a nuclear war and the preservation of the sacred gift of life.

I ardently wish all of you, dear workers for the benefit of peace, blessed success in your lofty service of peacemaking.

Thank you for your attention.

The Third Peace Conference of Representatives of Christian Churches in the Soviet Union and Japan

TELEGRAM OF GREETING

To the Participants in the Third Peace Conference of Christians in the USSR and Japan

My cordial greetings to the participants in the Third Peace Conference of Christians in the USSR and Japan, who have gathered in Dagomys, near Sochi (USSR) in order to discuss, in full awareness of their Christian responsibility, ways and means of cooperating to strengthen peace in relations among nations especially in the Pacific area. I trust that, through the help of the Lord, your good intentions will be crowned with beneficent success and we shall achieve peace and prosperity so longed for by all men of good will. I invoke God's blessing upon you. May the Lord of Peace be with you.

+ PIMEN, Patriarch of Moscow and All Russia

January 4, 1984



THE ASCENSION OF OUR LORD

16th-century icon from the Novgorod Cathedral of St. Sophia the Wisdom of God



October 28, 1983, Damaskus, Divine Service in the church of the Representation of the Patriarch of Moscow. In the centre—His Beatitude Patriarch Ignatios IV of Antioch and All the East



October 24, 1983, Damaskus. The Russian Orthodox Church delegation in audience with His Beatitude Patriarch Ignatios IV of Antioch and All the East (head of the delegation—Archbishop Leontiy of Simferopol and the Crimea)



February 8, 1984. The participants in the meeting of the Joint CEC/CCEE Committee being received by Bishop Jean Hengen of Luxembourg (Roman Catholic Church). In the first row, left to right: Metropolitan Aleksiy of Tallinn and Estonia, Bishop Jean Hengen, and the Rev. Dr. Andre Appel



January 31, 1984, Moscow. The All-Union Conference of the Soviet Peace Fund in session
Extreme right—Metropolitan Aleksiy of Tallinn and Estonia



Festal procession round the newly-built Church of the Nativity of the Blessed Virgin in the town of Frolovo (Saratov Diocese) on September 21, 1983, the Feast of the Nativity of the Blessed Virgin



Archbishop Irinei of Alma-Ata and Kazakhstan and clerics of the Alma-Ata Diocese with the parishioners of the Church of St. Vladimir in Aktyubinsk on February 15, 1983, the Feast of the Presentation of the Lord in the Temple

THE CENTENARY OF THE St. NICHOLAS CATHEDRAL CHURCH IN ORENBURG



Above: the Cathedral Church of St. Nicholas the Miracle Worker in Orenburg, built in 1883

Below: July 8, 1983. The Cathedral Church of St. Nicholas in Orenburg. Archbishop Leontiy of Orenburg and Buzuluk with the clerics of the diocese after Divine Liturgy conducting a moleben with the blessing of water on the Feast of the Tabynaskaya Icon of the Mother of God



The opening of the Third Peace Conference of Christians in the USSR and Japan in Sochi on January 9, 1984. Left to right: Archbishop Vladimir of Kransnodar and Kuban, head of the delegation of religious workers from the Soviet Union; the Rev. Yoshiaki Toeda, General Secretary of the Japanese Committee for Christian Peace Exchange, and B. I. Averianov, Chairman of the Central District Executive Committee of Sochi, chairman of the city branch of the USSR-Japan Friendship Society



The participants in the Third Peace Conference of Christians in the USSR and Japan held in Sochi on January 9-12, 1984



Service of worship in honour of the Martin Luther jubilee on November 11, 1983, in the Church of St. Thomas, Leipzig, GDR. Left to right: Bishop Dr. Werner Leich (Evangelical Lutheran Church in Thuringia, GDR); Cardinal Johannes Willebrands, Chairman of the Secretariat for Promoting Christian Unity; Dr. Robert Runcie, the Archbishop of Canterbury; Metropolitan Filaret of Minsk and Byelorussia, and Bishop Dr. David Preus (American Lutheran Church)



The meeting of the CPC Working Committee, October 17-21, 1983, Moscow. Left to right: Bishop Dr. Karoly Toth, CPC President; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee; Mrs. Ekatherini Koumanakos and General Georgios Koumanakos (Greece), and the Rev. Dr. Lubomir Mirejovský, CPC General Secretary



ST. TIKHON THE BISHOP OF VORONEZH AND ELETS

*Icon in the Church of the Mother of God
"Joy-Unhoped-For" in Maryina Roshcha, Moscow*

COMMUNIQUE

We, representatives of Christian Churches in the Soviet Union and Japan, inspired by the success of our bilateral meetings in 1981 and 1982, held our third peace conference in the Soviet resort city of Sochi (Dagomys) from January 9 to 12, 1984.

The conference was attended by:
From Christians in Japan—

The Rev. Shigeji Seya, of the United Church of Christ, Sunan Community (Akita Pref.), Chairman of the Christian Peace Exchange Committee—head of the delegation;

The Rev. Yoshiaki Toeda, of the United Church of Christ, Cimin Community in Sendai, General Secretary of the Christian Peace Exchange Committee;

The Rev. Bokko Tsuchiyama, of the United Church of Christ, Semboku Community in New Town, professor at Hinomoto Gakuen University in Himeji (Hyogo Pref.);

Mr. Michio Tsutsumi, preacher of the Christian Community in Yokohama (Kanagawa Pref.);

The Rev. Masakuni Chiba, of the United Church of Christ in Miyazu (Kyoto Pref.);

Mr. Kazutake Miyahara, professor at Kobe Foreign Languages College (Hyogo Pref.);

Mr. Shunyo Wakazono, chancellor of the Women Christian College in Ohgaki (Gifu Pref.);

Mr. Takeyti Kasahara, activist in the movement for nuclear disarmament, Kakegawa (Shizuoka Pref.);

Mrs. Nobuko Akasaka, pastor's wife, deputy director of the Gensi Yetien Kindergarten, Fukuyama (Hiroshima Pref.);

Ms. Sumi Tani, post-graduate student of the Keyo University, Tokyo.

From Christians in the Soviet Union—

Archbishop Vladimir of Krasnodar and Kuban—head of the delegation;

Archpriest Aleksandr Kravchenko, rector of the Odessa Theological Seminary;



Archbishop Vladimir of Krasnodar and Kuban and the Rev. Yoshiaki Toeda signing the Communique of the Third Peace Conference of Christians in the USSR and Japan. January 17, 1984, Moscow



After the signing of the Communiqué

Archpriest Leonid Kuzminov, Rector of the St. Nicholas Church in Moscow;

Hegumen Platon, acting learned secretary of the Council of the Moscow Theological Academy;

Prof. M. S. Ivanov, prorector for curriculum, Moscow Theological Academy;

Tatiana Novikova, staff member of the Department of External Church Relations of the Moscow Patriarchate;

The Rev. I. M. Orlov, Deputy Head of the International Department of the All-Union Council of Evangelical Christians-Baptists;

The Rev. M. P. Kulakov, chairman of the Council of the Seventh Day Adventists Church in the RSFSR;

The Rev. Erich Mesters, second counsellor of the Presidium of the Consistory of the Evangelical Lutheran Church in Latvia;

Among members of the Soviet delegation was A. A. Zhudro, member of the board of the USSR-Japan Society, who took part in the conference as consultant.

The following persons took part in the conference as observers:

Father Georgiy Shalimov, secretary

to the Archbishop of Krasnodar and Kuban;

Vladimir Grezin, staff member of the Department of External Church Relations of the Moscow Patriarchate;

The following persons were guests of the conference:

Metropolitan David of Sukhumi and Abkhazia, Head of the Department of External Church Relations of the Georgian Orthodox Church;

Bishop Karekin Nersisian, Administrator of the Ararat Diocese of the Armenian Apostolic Church (Echmiadzin);

Archpriest Konstantin Korobov, of the Krasnodar Diocese, Dean of the Cathedral of St. Michael the Archangel in Sochi;

Hegumen Innokenti, of the Cathedral of St. Michael the Archangel in Sochi.

Present at the opening was B. I. Avryanov, Chairman of the Central District Executive Committee of Sochi, Chairman of the city branch of the USSR-Japan Society.

The conference received messages of greetings from the Primate of the Russian Orthodox Church, His Holiness

Patriarch Pimen of Moscow and All Russia, and from the Head of the Department of External Church Relations of the Moscow Patriarchate, Metropolitan Filaret of Minsk and Byelorussia.

The conference worked at the time when a majority of Christians in the Soviet Union were solemnly celebrating the Feast of the Nativity of Christ, taking us back to Bethlehem's neighbourhood where the angelic hymn was first heard: *Glory to God in the highest, and on earth peace, good will toward men* (Lk. 2, 14).

The conference's theme was "Christianity and Peace: How to Establish Peace in the Pacific Region". Fifteen reports were presented. They reflected the major aspects of Christian peacemaking, thoroughly considered the biblico-theological approach to the problem of peace, and analyzed from Christian perspective the present situation in the modern world and in the Pacific region. The participants in the peace conference noted that the third Soviet-Japanese meeting of Christians provided an opportunity to discuss together in the spirit of sincerity and brotherly Christian love and cooperation a wide range of problems of both global dimension and concerning relations between the two countries, between Christians, as well as Churches in the USSR and Japan.

The sides agreed that the tension in the world has reached today a dangerous level. The main cause of this lies in the decision of the US Administration to deploy new American nuclear missiles in Western Europe, which has led to the break-down of the Geneva talks between the USA and the USSR on the limitation of nuclear arms. This leads to armament growth in all countries, beginning from the USA, to the emergence of new terrible types of weapons. All this happens at a time when the arsenal of already accumulated nuclear weapons is sufficient to destroy all life on earth several times over. The preservation of universal peace and saving the sacred gift of life have come to mean one and the same thing in the present situation; they have become the first and foremost duty of humanity. The participants in the conference expressed their profound

concern over the state of affairs in the Pacific region, where the military co-operation between the USA, South Korea and Japan is on the increase. It is evidently aimed against the USSR and has already provoked reciprocal measures. This means a sharp increase in the level of military confrontation and in the danger of military conflict. It is noted with regret that the present Japanese Government has supported the deployment of new nuclear weapons of the United States in Europe, and the idea of turning the Japanese Archipelago into "an unsinkable aircraft carrier of the USA", and is taking steps to impede trade, economic, scientific, cultural and other relations with the USSR.

The Japanese side explained why the theory of the so-called "Soviet threat" has been gaining ground in Japan. Both sides agreed that the USSR and Japan are reliable neighbours, and such theories are senseless.

Both sides came to a basic agreement that in spite of the fact that the USSR and Japan live under different socio-economic systems, Christians in our countries are equally concerned with the general problems of peacemaking. Both sides also expressed a hope that common sense will prevail, and new types of nuclear weapons will no longer be developed, and, moreover, their stockpiles will be frozen and eventually destroyed, which will eliminate the dangerous situation in the world. Both sides expressed a fervent hope that the dismantling and liquidation of new US nuclear missiles in Western Europe and the resumption of talks on the reduction of nuclear weapons will be the basis for achieving this longed-for goal. This would be consistent with aspiration of all people of good will who long for peaceful life. Participants referred to the need for a universal law reaching beyond individual states so that the continued arms race could be stopped.

Both sides displayed a strong interest in the idea of creating an authoritative international body and came to a common opinion that this question should be explored further. A high appreciation was given to the speech of the Christian woman from Hiroshima

on "Education for Peace" and an ardent wish was expressed that such education be carried out more actively both in Christian Churches and in schools of general education in different countries.

The Christians from the USSR and Japan unanimously came to the conclusion that it was necessary to broaden and deepen more effectively mutual contacts and theological studies which could contribute to Christian service and witness in the world for the establishment of peace among nations, and strongly spoke for the involvement of Christians from Churches in other countries in peace movement, first of all, Christians and broad public circles in the USA.

Placing our hopes in God Who came to the world for our salvation so that we might have life and have it *more abundantly* (Jn. 10, 10), we, participants in the Third Peace Conference of Christians of the USSR and Japan, call all Christians in the world to peace, to close unity around our Saviour Jesus Christ Who is our refuge and our fortress (Ps. 91, 2). In our

From Christians in Japan:

The Rev. YOSHIAKI TOEDA,
of the United Church of Christ in Japan

humble hope we call upon all Churches to pray for the coming of longed-for peace in the Pacific region and the whole world.

Having adopted a decision on the necessity to establish peace on earth, especially in the Pacific region, the participants agreed to hold the Fourth Peace Conference of Christians of the USSR and Japan in autumn 1985, in Kyoto, at the invitation of the Japanese delegation. The Christians from the Soviet Union accepted the invitation with gratitude.

During their stay in the USSR, the Japanese Christians visited Moscow, Krasnodar, Sochi, Riga and Leningrad. Their tour of the country offered them an opportunity to get acquainted with different aspects of religious and cultural life in the Soviet Union.

On January 17, the Japanese Christians were received at the Soviet Peace Committee in Moscow and had a fruitful discussion on burning problems of peacemaking.

That same day Archbishop Vladimir of Krasnodar and Kuban gave a farewell reception in honour of the guests.

From Christians in the Soviet Union:
+VLADIMIR, Archbishop
of Krasnodar and Kuban

January, 17, 1984
Moscow

Guests from Japan

On January 6, 1984, a group of Christians from Japan arrived in Moscow for the Third Peace Conference of Christians in the USSR and Japan. On Christmas night, January 7, the guests attended divine service at the Church of Sts. Peter and Paul in Lefortovo. Bishop Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations, officiated at the service assisted by the clergy of the church. After the service the guests were invited to share a meal with Bishop Sergiy and the clerics of the church; a friendly discussion took place. Bishop Sergiy and the rector of the church, Archpriest Anatoliy Novikov, warmly greeted the guests.

On January 7, the delegation left for Krasnodar. There the Japanese delegation attended a festal service in the cathedral church conducted by Archbishop

Vladimir of Krasnodar and Kuban. Then they were invited to the diocesan administration for a festal dinner. The cathedral church choir sang Christmas hymns. Among those present at the reception was I. N. Pozdnyev, Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Krasnodar Territory.

On January 9, the delegation arrived in Sochi for a conference which took place from January 9 to 12 in the Dagomys Hotel. The guests had prayerful communion with Christians in Sochi and saw the sights of the city. They also visited the Dagomys tea farm and the Metallurg sanatorium.

On January 13, after the close of the conference, the guests left for Riga, and one member of the delegation, Ms. Sumi Tani, went to Leningrad.

On January 13-15, the group visited Christian churches in Riga, where they had brotherly communion with the faithful. They were received by the Head of the Evangelical Lutheran Church in Latvia, Archbishop Janis Matulis, and visited Salaspils (18 km. from Riga), where a concentration camp was situated during the nazi occupation, and laid flowers at the memorial. Metropolitan Leonid of Riga and Latvia gave a reception in honour of the guests. Among those present were representatives of the ecclesiastical and public circles of Riga.

On January 16, the guests returned to Moscow, where they continued their tour of the capital. The Japanese delegation was received at the Soviet Peace Committee and visited the Japanese Embassy. On January 17, a farewell reception was given in honour of the guests. In the evening the delegation left for Tokyo. At the airport they were seen off by Archbishop Vladimir of Krasnodar and Kuban and staff members of the Department of External Church Relations.

At the end of their stay the guests shared the impressions of their visit to this country, which are given below.

"The Third Peace Conference," the Rev. Yoshiaki Toeda said, "was attended by 10 Japanese representatives. At a preliminary meeting before their departure from Japan, all members of the delegation came to the unanimous decision that each of them would present at the conference a report on one of the three aspects of the main theme 'The Building of Peace in the Pacific Region'. The first was entitled 'An Analysis of the Current Situation in the Pacific Region', the second—'Roads to Peace Stemming from the Christian Doctrine and the Tasks of Christians' and the third—'The Road to Liquidating the Confrontation Between the USSR and the USA and the Role of Japan'. The working languages of the conference were Russian and Japanese, and thanks to that the Japanese participants, who are usually silent at international forums, were able to freely voice their opinion.

"The conference met at a fine resort town on the Black Sea coast of the Russian Federation. I was delighted with

the considerate attitude of the Soviet state to working people's health. I was told that four million people spend their vacations in Sochi in a year, spending there on the average three weeks of their paid annual holidays. The Third Peace Conference opened in that city's Dagomys Hotel. At it, the two sides frankly voiced their views on such burning problems of today as the siting of nuclear weapons in Europe, the causes that force Japan to build up armaments under pressure from the United States, and the search for ways of overcoming the fear of a so-called 'Soviet threat' on the part of the Japanese.

"During the debates we asked each other difficult questions, argued a lot, but all this took place in an atmosphere of benevolence and mutual trust thanks to which these discussions have paved the way to solving many problems.

"It was ten years ago that I had first visited Orthodox churches in Moscow and Kiev. Much of what I saw surprised me and touched my heart. I was surprised to see people in churches honour ancient traditions, with divine services being celebrated nearly daily and attended by many worshippers. I was struck by the fact that in the Russian Orthodox Church, which traditionally does not use any musical instruments, divine services are a complicated ritual of praying, accompanied by the reading of Psalms and splendid Church singing. All members of the congregations pray zealously, beseeching the Lord to grant unto them peace, tranquillity, salvation and hope. A firm confidence was born in my soul that the Soviet people invariably want peace, that the USSR which had lost 20 million lives in World War II does not want another war. There is now an explosive international situation, but I think that closer links with the Soviet Union will help consolidate peace.

"After the conference, which closed with the adoption of a Communiqué, we visited Riga where we were welcomed by representatives of the Russian Orthodox Church, Roman Catholics, Lutherans and Baptists.

"We went to Salaspils where there was a nazi concentration camp during the war. Fifty thousand people died in that camp. An inscription on a

huge concrete slab reads: 'The earth is moaning behind this wall'. We approached the memorial, laid flowers and heard thumping that came as if from under the earth. The lady guide said: 'These are the hearts of the dead beating'. When I heard this heartbeat of the earth, I thought of how much should mankind treasure peace which it enjoys. If people embark on the road of war, they become insane, as was the case with the nazis who perpetrated diabolical crimes. I think every person must decide for himself what is to be done to save peace on Earth.

"A desire was expressed at the conference that we should be joined in the near future by Christians from the United States and sit down with them as brothers at the negotiation table. I think this day is not far off, and I hope that our peacemaking movement called 'kusa-no-ne' ('the roots of grass', a name which reflects the traditional Japanese view of the value of life) will continue to be a symbol of peace that rallies all people into a brotherly union."

* * *

Ms. Sumi Tani said: "We, members of the Japanese delegation, have enjoyed extraordinary hospitality from representatives of the Russian Orthodox Church. We spend several days by the blue expanse of the Black Sea. These days were filled with animated discussions on the reports, but we, nevertheless, realized that the basis that unites

us is the truth of love and peace stemming from the teaching of Christ Who is One for all. The Japanese delegation included some pastors and also the wife of one of them who came from Hiroshima and who spoke of the terrible tragedy of that city.

"The Soviet delegation was led by Archbishop Vladimir of Krasnodar and Kuban, who, together with the Rev. Seya and the Rev. Toeda, capably directed the work of the complicated conference, which helped to increase our mutual understanding. Our acquaintance with the Rector of the Odessa Theological Seminary, Archpriest Aleksandr Kravchenko, showed him to us a true champion of peace. We were greatly impressed with his speech. A report presented by Hegumen Platon, a lecturer in ethical theology at the Moscow Theological Academy, was noted for its profound content and scope of the problems discussed. In the text of that report I came across the name of Vladimir Soloviev, who is hardly known to anyone in Japan today. I asked Father Platon how the works of Soloviev are assessed today in the Soviet Union and in the Russian Orthodox Church. He replied that the Russian Orthodox Church, today just as in the past, had a high opinion of him as a religious philosopher. I was pleasantly surprised to know that in the USSR books by V. Soloviev do not gather dust on library shelves."

CPC Delegation Visits Japan

A delegation of the Christian Peace Conference including the Rev. Lubomir Miřejovský, the CPC General Secretary, and his Deputy, Bishop Sergiy of Solnechnogorsk, was on a visit to Japan from February 10 to 18, 1984, at the invitation of the Japanese Christian Peace Exchange Committee.

At the Tokyo Airport the delegation was welcomed by Bishop Nikolai of Mozhaisk, Dean of the Patriarchal Podvorye in Tokyo, together with Hegumen Antoniy and Protodeacon Vasiliy Markov, of the podvorye church; the Rev. Yoshiaki Toeda, General Secretary of the Christian Peace Exchange Committee, and other representatives of this committee.

From Tokyo, Dr. L. Miřejovský tra-

velled to Sinosaka, and then to Hiroshima, while Bishop Sergiy visited Kitami and Sapporo. In Kitami, Bishop Sergiy met the head of the Japanese-Soviet Friendship Society, Hokkaido Moria Kusunosa. There was a discussion with members of the society about the peace activities of the Russian Orthodox Church and about the friendly ties between Kitami and Khabarovsk. On Sunday, February 12, Bishop Sergiy attended a service at the local Protestant community. He met with the pupils of this community's Sunday school, and later on, at a meeting with the members of the community, delivered a report on the theme "The Church and Peacemaking in the USSR".

On February 13, in Sapporo, Bishop

ergy paid a visit to the USSR General Consulate and signed the Book of Condolences in connection with the death of the President of the Presidium of the Supreme Soviet of the USSR, Yu. Andropov. He was received by Yu. Rudnev, the Consul-General of the USSR in Sapporo.

On the same day there were meetings between Bishop Sergiy and activists of the local branch of the Japan-USSR Friendship Society and representatives of the Christian associations of Sapporo.

On February 14, Bishop Sergiy returned to Tokyo. On the Feast of the Presentation of Our Lord in the Temple, February 15, Bishop Sergiy attended Divine Liturgy in the podvorye church which was celebrated by Bishop Nikolai of Mozhaisk. Bishop Sergiy conveyed to the congregation greetings and blessing from His Holiness Patriarch Pimen.

In the evening Bishop Sergiy and Hieromonk Antoniy visited the Cathedral Church of St. Nicholas (Nikolai-do), where they were received by the Patriarchate of the Autonomous Orthodox Church of Japan, His Eminence Theodosius, Archbishop of Tokyo, Metropolitan of All Japan, who gave a dinner in honour of the eminent guest.

On February 16, an unofficial meeting took place between the Rev. Dr. L.

Miřejovský and Bishop Sergiy on the one side, and representatives of the Japanese Association of Peace Studies with President Otori Karino at the head on the other.

That same day there was a meeting between the CPC delegation and a group of members of Parliament, in which representatives of the public and the press took part. The meeting was conducted by M. P. K. Sugawara, member of the CPC Regional Committee, Dr. Miřejovský told the participants about the activities of the Christian Peace Conference, and Bishop Sergiy spoke about the peacemaking of the Russian Orthodox Church.

On February 17, there was a meeting with the activists of the regional CPC committees, led by the Rev. S. Hiyama and the Rev. Y. Toeda, to discuss preparations for a meeting of the Asian CPC in Tokyo in October 1984 on the theme "Building of Peace and Justice in Asia".

The leadership of the Japanese Christian Peace Exchange Committee gave a farewell dinner in honour of the CPC delegation which was attended by Bishop Nikolai and the clergy of the podvorye church.

On February 18, Bishop Nikolai, the Rev. Y. Toeda and Protodeacon Vasiliy Markov saw off the CPC delegation at the airport.

Conference in Budapest "Responsibility of Man in the Modern World"

From February 28 to March 4, 1984, in Budapest, a conference was held on the theme "Responsibility of Man in the Modern World". The participants were Christians and Marxists from Eastern and Western Europe, as well as from the USA. Among them were well-known philosophers, theologians, and Marxist theoreticians. Many representatives of Hungarian Churches were also present. Archbishop Pitirim of Vologda, Head of the Publishing Department of the Moscow Patriarchate, was a participant in the conference and guest of the Ecumenical Council of the Churches of Hungary.

Christians from Austria, Czechoslovakia, France, the GDR, Great Britain, Hungary, India, Italy, Poland and the USSR participated; as well as Mar-

xists from Czechoslovakia, France, the FRG, the GDR, Hungary, Poland, the USSR, and West Berlin.

The dialogue between Marxists and Christians began in the late 1960s on the initiative of the International Peace Institute and the Hungarian University. The first symposium took place in 1971 and then the symposiums were held annually. The question of peace was the focal point of discussions.

At working sessions of the Budapest Conference four papers were read expounding the Roman Catholic and Protestant points of view, as well as the position of Marxists from Eastern and Western Europe. The discussions were imbued with deep respect for each other's views and profound awareness of mutual responsibility.

CONFERENCE OF THE SOVIET PEACE FUND

The All-Union conference of the Soviet Peace Fund took place in Moscow on January 31, 1984.

A report on the tasks and activities of the Peace Fund was made by A. E. Karpov, Chairman of the Board of the Soviet Peace Fund. Participating in the debates, among others, was Metropolitan Aleksiy of Tallinn and Estonia, a member of the Soviet Peace Fund Board.

The Conference considered and adopted a new Regulations of the Soviet Peace Fund. A resolution was adopted

on the results of the Peace Fund's activities and a new Soviet Peace Fund Board was elected. Metropolitan Aleksiy of Tallinn and Estonia and Archbishop Nikolai of Gorky and Arzamas were elected members of the board from the Russian Orthodox Church.

Participating in the work of the conference were Metropolitan Aleksiy of Tallinn and Estonia, who was elected to the presidium of the conference, and Archbishop Nikolai of Gorky and Arzamas.

SPEECH

Delivered by Metropolitan ALEKSIY of Tallinn and Estonia,

**Board Member of the Soviet Peace Fund,
at the All-Union Conference of the Soviet Peace Fund
Moscow, January 31, 1984**

Esteemed assembly, dear friends,

Allow me to greet the participants in this important public forum on behalf of the Russian Orthodox Church and the other Churches and religious associations in our country, whose clergy and faithful are actively helping to replenish the Soviet Peace Fund.

I would like to thank the Chairman of the Board of the Soviet Peace Fund, A. E. Karpov, for his detailed and profoundly analytical report on the work of the Soviet Peace Fund in the past period.

Our forum is being held in the days when the international situation is on the verge of explosion.

The advocates of a "limited" nuclear war, "preventive" strikes, and other illusory military doctrines are ignoring with incomprehensible stubbornness the fact that a nuclear war, whatever its scope, would destroy human civilization and perhaps life itself on Earth.

Nuclear madness is like an epidemic. In the opinion of one of the directors of the international organization "Generals for Peace and Disarmament", British Brigadier General M. Horbottle (retired), in the United States many are becoming the victims of propaganda and believe that an atomic war can be won by someone.

The aggravation of the international situation was caused above all by the deployment in certain countries of Western Europe of new American medium-range missiles. By this irresponsible act the US Administration intends to tip the scales in the balance of power and attain military superiority over the Soviet Union and to bring to nought all the positive results of the policy of detente established with such difficulty over the last decades.

Staking on military superiority clearly leads to the escalation of the arms race. Yuriy Vladimirovich Andropov in his historic statement made on November 24, 1983, resolutely and authoritatively pointed out that Washington would not be able to tip the scales in the military-strategic balance, that the Soviet Union would be able to ensure peace and security of its people and the peoples of friendly countries.

Dear friends, today for all of us gathered in this hall, just as for all the peace-loving public on the planet, the struggle for peace, for the prevention of nuclear war, is not only a moral imperative but a question of the further being of mankind, of life on our planet. The struggle for peace is becoming a struggle for life itself.



All-Union Conference of the Soviet Peace Fund. Moscow, January 31, 1984. To the right—Metropolitan Aleksiy of Tallinn and Estonia, a board member of the Soviet Peace Fund

We ardently approve the initiatives of the Soviet Government to preserve peace. In the last few months of the past year, in many dioceses of the Russian Orthodox Church meetings were held of the clergy and laity. They definitely condemned the adventurist course taken by the US Administration and unanimously approved the adoption by the Soviet leadership of measures which meet the vital interests and hopes of all men of good will on Earth. The participants in the meetings expressed their determination to increase their efforts for the good of our beloved Motherland and to take a still more active part in the work of consolidating the financial basis of peacemaking—the Soviet Peace Fund, which unites tens of millions of the citizens of our country for whom the ideals of peace and progress are dear, who desire sincerely and selflessly to serve the great cause of mankind's bright future.

Last year, I travelled to a number of republics and regions—the dioceses of our Church—where I met the leaders of the republican and regional peace committees and members of the commis-

sions of assistance to the Soviet Peace Fund; I made speeches before the members of the clergy and the activists of the Church and spoke to them about the tasks facing us. Everywhere people are deeply anxious about the present international situation and desire ardently to join the ranks of the active champions of peace and effectively consolidate the Soviet Peace Fund.

"The Soviet Peace Fund," it says in its charter, "gives financial support to organizations, movements and persons struggling to strengthen peace, national independence and freedom, and helping to develop friendship and cooperation among nations". We can definitely say that our Peace Fund is the financial basis of the struggle of progressive public forces for peace.

We are grateful for the high assessment given in the report to the activities of religious organizations, the clergy and faithful of our country in the sphere of peacemaking and to the part they play in consolidating the Soviet Peace Fund.

The efforts of the Russian Orthodox Church and other Churches and reli-

gious associations in our country to strengthen world peace and preserve life on earth are increasing and extending. This is demanded by the threat of a nuclear conflagration looming over us.

On the initiative of the Head of our Church, Patriarch Pimen, the World Conference "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" was held with great success in Moscow in May 1982. The work of uniting the efforts of religious workers is continuing successfully.

We are very glad that the Western religious circles are joining the anti-war movements more and more actively, testifying thereby their adherence to the cause of peace.

In December 1983, a Public Commission for Contacts with Religious Circles for Peace, under the Soviet Peace Committee, was formed. On the commission are representatives of many Churches and all the religions in our country and prominent public figures. We believe that the new public commission will be an important instrument which will help unite the efforts of religious workers in the cause of peace and to preserve life on Earth.

In explaining to you the reasons why the Russian Orthodox Church takes such an active part in the general movement for peace, including her extensive involvement in replenishing the Soviet Peace Fund, I would like to mention three factors.

Firstly, the multi-faceted and indefatigable peacemaking of our Church, witnessed by her thousand-year history, proceeds from the Gospel teaching on peace according to which Christians are obliged to be peacemakers (Mt. 5. 9). In this connection I often quote from the Appeal of the World Christian Conference "Life and Peace" which took place in Uppsala, Sweden, in April 1983. It says in the appeal, which was adopted unanimously by the forum participants who were prominent Christian religious workers of the world including representatives of the Russian Orthodox Church and other Churches and religious associations of our country: "The impending nuclear terror demands that the Churches give high pri-

ority to the peace question. A Church which acquiesces in the predicament of this hour denies the call of her Lord."

Secondly, we people of the Church are sons and daughters of our Motherland who have personally experienced or have learned through our dear and near ones of the immense sufferings, losses and hardships in the last war, and are deeply aware of the grief, suffering and calamity a new war will bring people, a war far more horrible, destructive and pernicious than the last.

And, thirdly, we are all aware, from a purely humanistic point of view, that the ideas of peacemaking are dear, understandable and desired by all peoples and every man on Earth. All men need peace, our long-suffering planet burdened by deadly weapons needs peace, but this peace can be established only by peaceful means.

As a long-time board member of the Soviet Peace Fund and as a member of the Holy Synod of the Russian Orthodox Church, I can bear witness from this lofty rostrum to the ever increasing donations made to the Peace Fund by our faithful, the clergy, parish communities, monasteries and convents, diocesan administrations and the Moscow Patriarchate.

Allow me to assure this meeting that our Church and other Churches and religious associations of our country will continue actively and wholeheartedly to take part in the work of consolidating the Soviet Peace Fund and will support it with all the means at their disposal, nurturing in the hearts of their members a sense of self-denial, of their duty before God, the Motherland and their consciences.

Despite the critical situation in the modern world we sincerely believe that the peace-loving yearnings of men of good will will conquer the powers of evil and destruction, and the bright time will come, as the ancient prophet says: *that people will beat their swords into plowshares and their spears into pruninghooks* (Is. 2. 4). We believe that such a time will come, come without fail, and in order to achieve this we shall not spare our efforts and in its name we shall labour.

Conference of the CPC Regional Committee in the FRG

An annual conference of the Regional Committee of the Christian Peace Conference in West Germany on the theme "Peace on Earth Commits to Resistance" was held on January 20-22, 1984, in Heidelberg, FRG.

Participating in the conference were over 250 people, among them ecumenical guests from the Churches of Great Britain, GDR, Cuba, the Netherlands, El Salvador, USSR, USA, CSSR and Chile. The CPC leadership was represented by Dr. Gerhard Bassarak (Berlin, GDR), a vice-president, and the Rev. Dr. Lubomir Miřejovský (CSSR), the CPC General Secretary.

Reviewing the peacemaking activities of their respective Churches were Archpriest Georgiy Goncharov, representative of the Russian Orthodox Church at the CPC in Prague; the Rev. Ch. Schmauch, representative of the Christians Associated for Relation-

ships with Eastern Europe, USA; A. Stoyan of All-Union Council of Evangelical Christians-Baptists (USSR); B. Cooper, CPC Regional Committee in Great Britain. K. Ordnung of the CPC Regional Committee in the GDR presented a report on the Churches' attitude to the questions of peace and on the Churches' place in a socialist society. Prof. Dr. W. Kreck, FRG, made a report on the rights and duties of Churches in the matters of resistance and, in particular, in resistance to the nuclear threat at the present moment.

The conference ended with the adoption of a communique. The ecumenical guests met with representatives of the leadership of the Evangelical Church of Pfalz, with members of the church workshops in Heidelberg and with Dr. Klaus Engelhardt, Bishop of the Evangelical Church in Baden.

Theological Aspects of Human Rights

1. One formidable obstacle impeding mutual understanding both in the past and present, is lack of clarity on the basic notions and criteria which people use in communicating with one another. Modern language exhibits a particularly strong tendency toward polysemantic overlapping, chaotic and at times downright "all-encompassing" notions. To say "what is good and what is evil" is becoming all the more difficult not so much by virtue of the bisemantic and multisemantic character of one and the same notions as due to the criteria of truth being eroded by some strange and dreaded disease—it could well be called the "disease of sophistry". Obviously, this is a result not simply of some evil intent, but mainly of an ever deepening and extending departure of the civilized nations from the basic principles of Christian life and knowledge. All this, unfortunately, applies most directly to the problem under examination.

2. For the Christian the problem of human rights is first and foremost a

problem of man in the light of the Revelation which God has seen fit to grant to people. It is apparently impossible to speak of human rights without speaking about man in general, just as one cannot speak of specific rights without stating what specific people or what societies they are oriented on.

3. In the final analysis, the concept of "human rights" means nothing more than "material" freedom, i. e., the freedom of a person to perform a certain range of actions in the family, society and the state. It is extremely important here to draw a clear distinction between the concepts of human rights and man's free will. Free will is a God-given property of every individual which is inalienable and independent of any external causes. Neither another person nor society, laws, the state, authority, democracy or tyranny, the angels or demons, nor God Himself may interfere with freedom of the will. However, as soon as this freedom is projected from the purely spiritual sphere to the sphere of action, materializes, so to speak, it immediately comes face to face with an incalculable multitude of phenomena which restrict or rule out

this action. Human rights are but a changing range of opportunities for man to exercise his freedom, the demands of his nature, in the conditions of his material and social environment.

4. Obviously, both the scope and the content of human rights depend, on the one hand, on the individual to whom they are granted and, on the other, on the nature of the society or state which grants these rights to their members. Hardly any society would grant to criminals equal rights with all other citizens. It is also out of the question, for example, for a slave-owning state, if it wishes to remain such, to grant an equal status to the owner and the slave. Yet if we attempt to assess which rights and freedoms are natural for man and society, i. e., accord with their nature, and which are not, i. e., destroy it, we would enter a very complex set of human criteria. For this reason it is so important to ascertain the Christian criterion that would make possible an objective view of this important question of current social and international life.

5. The Christian view of man is based on two tenets which are equally unacceptable to humanistic and secular consciousness: the "foreordained" God-like majesty of man (Gen. 5. 1) and the "actual" fall of his which is so deep that God Himself had to restore man's original image. Hence Christianity rather precisely defines the directions of the education of man and the requisite means, and, consequently, the sought-after criterion in the problem of human rights. If the truly normal person is Christ, the *new* man (Eph. 2. 15), and what we call the "average" man is far from normal, or healthy, for all his faculties are damaged and distorted, then it becomes clear that it is the task of society to create conditions which would not only prevent the disease from progressing, but, moreover, contribute to the curing of each of its members of the disease.

6. From the Christian standpoint, only the normal, the *new*, man possesses freedom. The sick, *old* man (Eph. 4. 22), i. e., one affected by vices and sin, is a slave of sin. St. Paul the Apostle writes: *For the good that I would I do not: but the evil which I would*

not, that I do.... But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members (Rom. 7. 19, 23). The question arises in this regard: to what extent can we (considering that our ladies may worsen drastically at any moment) provide to each of us the rights which man indeed needs?

7. This question can be considered, of course, only in the context of a society which pursues the aim of ensuring the welfare of all its members, and not some individual groups or classes, i. e., a fully democratic society. Without accepting this condition, it would, naturally, be senseless to speak of the whole range of problems related to the human rights issue.

8. Thus, the first thing we encounter in the human rights issue, from a theological standpoint, is the criterion of rights itself. There are rights which derive from man's natural need for certain conditions of material, spiritual and social life (e. g., the right to work, education, to freedom of religious and philosophical convictions, assembly, association according to interests, etc.). However, there are also those which can derive from purely voluntarist or downright depraved considerations (e. g., the right to defamation, pornography, profiteering, preaching of fascism, war, etc.). How are these and other rights to be assessed? Within the bounds of the Christian world view this question is not difficult to answer. If a society indeed strives for the well-being of each of its members and all of them together, it cannot endorse rights that bring evil, for evil by its very nature is an attribute of death, and no right to commit suicide was ever demanded. In other words, a genuine right contains the principle of good embodied in the ideal of the *new* man. Hence, only those rights have a right to exist which promote the moulding in man and society of the new principle which brings life, and the uprooting in them of the "old" one, which brings death (physical and spiritual).

9. This criterion also derives from the very Christian notion of moral freedom, which is incompatible with arbitrariness—this pseudo-freedom. The All-

Beneficent God is absolutely free. The saints have attained perfect freedom (St. Augustine correlates very aptly the degree of sanctity to the degree of freedom, when he writes: "It is great freedom to be able not to sin, but it is the greatest freedom to be unable to sin.") People capable of doing good possess relative freedom.* People incapable of good have lost freedom (Jn. 8. 34). And whereas moral freedom or lack thereof is a personal matter and one frequently concealed from the gaze of others, social freedom, which takes the form of laws on citizens' rights, is designed to ensure optimal conditions for the development of good and the uprooting of evil in all its forms. External freedoms (rights) are not an end in themselves, but merely one of the requisite (but insufficient) conditions for achieving good, which is unthinkable without moral purity. Therefore, where there is a tendency towards comprehending and exercising freedom not in this sense, but as a self-sufficing, absolute value, this freedom ineluctably turns into its opposite, i. e., it becomes arbitrariness and leads to moral, cultural, social and other anarchy, to a moral degradation of society and its political instability, and, what is perhaps most paradoxical, to complete dependence (slavery) on strong individuals, parties, groups, and so on. St. Peter the Apostle, exposing the proponents of such freedom, candidly writes: *For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are servants of corruption: for of whom a man is overcome, of the same is he brought in bondage* (2 Pet. 2. 18-19). The idea expressed by St. Paul the Apostle in his Epistle to the Galatians makes the same point.

10. Thus, the good of man is the point of departure in the Christian understanding of freedom, rights, obligations, etc.

* St. Mark the Ascetic, for example, speaks of the road to freedom as follows: "The law of freedom is read with the true reason and is understood through the fulfilment of the Commandments" (Philokalia. Vol. 1, Moscow, 1905, p. 523).

But what is this good? The notion of good, from the Christian viewpoint, embraces everything that likens man to the Source of all goodness—God. This is the knowledge of truth (cf. Jn. 8. 32), love, life, goodness, the possibility (right) to do good, and this is happiness. (There is no need here to adduce the familiar Biblical testimonies.) Therefore, everything that impedes the attainment of good can never claim legitimacy or a place in human society. The violation of life cannot be permitted by life. Is it not for this reason that the laws of every country and society forbid, at least in relations between its citizens, murder, robbery, violence and the like? Legalizing such insane acts or the propaganda thereof would be one of the most graphic illustrations of a complete moral degradation of society and its actual self-destruction.

11. Such understanding of freedom also makes possible the corresponding assessment of the basic human rights enshrined in the United Nations Charter and reaffirmed in such an authoritative document as the Helsinki Accord. And here we are touching upon still another theological aspect of the human rights problem—the bounds of those rights which man really needs.

12. There is a trend to an unlimited broadening of rights, quite positive in and of themselves, which turns them into their own opposites. One unwittingly recalls the wise words of Father Pavel Florensky: "I do not know of a good thing that does not become unbearable when coupled with the word 'much'." This idea is particularly applicable to the sphere of man's freedom, rights and obligations.

13. Once again, what distinguishes the Christian understanding of freedom? It is the fact that by "limiting" this freedom to God, this understanding rules out in principle the possibility of its autonomous existence—"beyond any good and evil". Freedom can develop endlessly only within the bounds of the Divine Will. St. Paul the Apostle states unequivocally: *where the Spirit of the Lord is, there is liberty* (2 Cor. 3. 17). That which oversteps the bounds of this genuine reality becomes a spurious, or negative, value, i. e., the opposite of that which human language calls good,

freedom and life. Nikolai Berdyaev was deeply mistaken in asserting the primacy of freedom. When understood as the unlimited right of action, freedom is not a positive reality at all, but the temptation that had vanquished the first man and still vanquishes his descendants. Possibly even the tree of knowledge (of good and evil) is nothing else than the temptation of unlimited "freedom" (i. e., of that "surpassing" the Divine), which, in reality, becomes a negative value and turns out to be slavery and potential death. Can freedom consist in non-freedom, for that matter? But this is precisely what arbitrariness asserts, for from its viewpoint, even God Himself is not quite free, since He is incapable of doing evil.

14. If we proceed from theoretical reflections to actual phenomena of life, the picture will perhaps become clearer still. Here human rights offer the most suitable illustration. For example, the freedom of speech, the press, and so on, is, undoubtedly, a normal phenomenon in a democratic society. However, it remains such only as long as it does not overstep its positive bounds, i. e., as long as it serves the benefit of man. When it turns into its antipode, i. e., the advocacy of lies, slander, pornography, violence, war, etc., this freedom becomes evil and, consequently, can no longer be called a human right and be allowed to exist in society. All rights are called human rights really because their purpose is to express, create and perfect man, and not foster diseases which destroy him.

15. Isn't the freedom of telecasting information, for example, wonderful? However, when not restricted by the striving for the benefit of man, it can become, as one newspaper rightly pointed out, "the TV plague of violence". In this context I would like to recall the words of the American psychologist Bronfenbrenner, who said of the television that when you turn on the TV you automatically turn off inside you the process of moulding of Man. This is true, for if by the age of 18 a schoolboy is exposed to 150,000 acts of violence, of which at least 25,000 are murders, is not man's foremost right—the right to life without violence—being

trampled upon by the right to advertise violence?!

16. Here we are approaching probably the most subtle and involved question: how can we achieve freedom without the possibility of arbitrariness and rights without the right of unlimited exercise thereof? It is not always easy to draw the line between the positive and negative spheres of human activity, especially its consequences, which frequently are totally unpredictable. This question can be clarified only by turning to man's spiritual life.

17. In spiritual life there exists the law of degrees, according to which the struggle against evil and the gaining of virtues begin not with some barely perceptible sinful movements of the soul that are indiscernible to the inexperienced consciousness, for this will ultimately lead to the futility and catastrophe of spiritual life; but they begin instead with some obvious sins and vices, about which the conscience and intellect cry to our human ego. As the crudest passions are being eradicated, the mind and heart are opened up to the vision of the more subtle mainsprings of sin of which man was unaware before, as he did not recognize their genuine essence, their painful consequences and their genetic interconnection with the most brutal moral crimes.*

18. A similar picture takes shape in a society which is genuinely concerned with the moulding of Man. Human rights in it should be developed, and not given immediately and unconditionally, i. e., their scope (we are talking about the generally accepted rights) should be extended and deepened in step with society's moral and spiritual growth. Even a society which proclaims the greatest democratic freedoms is nonetheless forced to have laws which limit the freedom of its citizens, although the ideal society to which mankind is aspiring will not have them. The reason in both instances is the moral level of man in these societies. To whom

* St. Isaac Syrus, for example, expresses this law succinctly but in very strong terms: "Any person who shamelessly asserts that it is possible to acquire the following without taking preliminary efforts concerning the preceding, has undoubtedly laid the groundwork for the ruin of his soul" (Oration 5). One of the most learned

can the right be granted of receiving information concerning state secrets, the right to obtain narcotics, the right to carry firearms? Can it be granted to all without distinction? Or can anyone be given the right to deprave the youth, to preach the cult of Satan, to propagandize racism? Evidently, no one, in a normal society. If this is not the case, then man will no longer be creating history, but history will destroy man.

19. The question naturally arises concerning totalitarian regimes, where human rights exist only nominally. Does this mean that these societies themselves are on a much lower level of spiritual and moral development than in states with a democratic system? Of course not. In such states, in fact, social forms of government simply do not exist, and for this reason all effective laws, and also the human rights, are established not by society but by the ruling oligarchical regime. It is by virtue of this violation of the natural order of life that such states need the proper treatment involving means corresponding to the specific situation.

20. Without a spiritual and moral set of criteria it is totally impossible to resolve a single question of social life and especially one like the question of human rights. Of course, each person strives to enjoy all rights with the minimum limitations. And in this man's God-like, majestic dignity finds expres-

19th-century Russian ascetics, Bishop Ignatiy Bryanchaninov, speaking about the need for strict gradualness and consistency in the struggle of a person against the Old Man in himself, indicates the reason for this—which is the “kinship” of the virtues and also of the vices. Specifically, Bishop Ignatiy writes: “Because of this kinship... arbitrary submission to one sinful thought entails involuntary subordination to another; the acquisition of one sinful passion draws another passion akin to it into the soul; the unwitting commission of one sin leads to the involuntary fall into another sin, born of the first. Malice, the Fathers said, cannot remain unespoused in the heart” (*Works*, Vol. V, St. Petersburg, 1905, p. 351). It is by virtue of this “kinship” of passions and the need to eliminate them consistently and gradually that Bishop Ignatiy draws the following conclusion: “A rapid transition from the state of struggle to the state of spiritual freedom is harmful for man” and alludes to St. Makaryi the Great (*Works*, Vol. II, St. Petersburg, 1905, p. 374).

sion. However, do not the rights which do not conform to concepts of morality turn into a kind of narcotics which are destroying and being used to destroy an increasing number of people in today's civilized world? (Cf. the words of St. Paul the Apostle: *All things are lawful for me, but all things are not expedient* (1 Cor. 10. 23). Rights not restricted by moral and legal norms have a particularly baleful effect on young people. There is no need to adduce any examples here, as there are more than enough facts. A right without the appropriate obligations and moral and legal responsibility is one of the strongest causes of the moral decay of society leading to the development of spontaneous, instinctive and, moreover, demonic elements, which destroy both man and society. The most expedient illustration of this is one of the greatest evils of modern time—the unbridled fostering of the arms race hysteria by the “big-press” in a number of “free” countries. Everybody knows that the arms race threatens humanity with death; however, this arbitrariness which has received freedom there continues to pave the way to destruction not only of man's freedom and all his rights, but of all life on Earth.

21. Obvious in this connection is the great responsibility which the Christian Churches bear in posing and resolving the problem of human rights, especially as regards the exercise of these rights in present-day public and international life. The Christian good news about the *new man*, about love as the principle and the only true criterion of genuine relations in private and public life, about genuine freedom as a God-like property which implements itself only in good, as opposed to arbitrariness (Jn. 8. 34)—these and the other ideas set forth in the Gospel will certainly bring forth fruit, provided that this commandment is confirmed by life, by the example of Christians themselves. Christian action in the world, considering the great moral force of Christianity, must be expressed in specific practical actions. Stepped up activity of Christians in cooperation with members of other religions and convictions would help solve many tasks that confront all

mankind, a particularly urgent one of them being the human rights problem.

22. In conclusion I would like to point out one of the profoundly erroneous and—there are grounds for thinking so—deliberate ideas widely touted by all the media in a number of countries, namely, the idea of some essential interconnection of problems of human rights and disarmament in East-West relations. To say nothing of the artificial nature of attempts to pose the human rights question itself in this context, it is important to stress the no less artificial nature of trying to link these problems of modern international life, which are important of themselves but are quite different and highly autonomous. This is especially important to note in view of the obvious fact that such vitally important human rights as the right to work, education, rest, free medical care, social security, etc., which are indeed directly bound up with the arms race problem, are being successfully exercised in the socialist countries, which, it can be said, is a unique

reality of the modern world. We believe, therefore, that making the solution of disarmament problems conditional on the problem of human rights means rejecting the policy of peace.

Today the disarmament problem is a question of life or death for mankind, and by virtue of this fact its solution should be as isolated as possible from any "conditions". And this is another extremely important aspect of Christian action in the modern world.

23. Specific aspects of the human rights problem have not been dealt with in this essay. The main attention was focused on the general principles of its theological assessment, for without clarifying the principles one cannot talk about the specifics. Conversely, where the principles are clear, the path is opened to genuine mutual understanding and, consequently, to the solution of a well-nigh eternal and very important problem—the problem of human relations on various levels.

Prof. ALEKSEI OSIPOV, MTA

CHRONICLE

The 5th All-Union Conference of the USSR-Australia Society was held in the House of Friendship with the Peoples of Foreign Countries on March 28, 1984. Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, was again elected a board

member of the society and was awarded a citation "for active participation in the USSR-Australia Society's activities in developing and strengthening friendly relations between the peoples of the Soviet Union and Australia".

Soviet Peace Fund Awards to Old Believers

The medals of the Soviet Peace Fund were presented to the Chairman of the Supreme Old Believers Council in the Lithuanian SSR, I. I. Egorov; to the Chairman of the Grebenschikovskaya Community of Old Believers in Riga, L. S. Mikhailov; to the Chairman of the Moscow Transfiguration Community of Old Believers M. I. Chuvanov; to the Vice-Chairman of the Moscow Community of Old Believers of the Pomorye Communion, P. N. Khvalkovsky; to the Chairman of the Kaunas Community of Old Believers of the Pomorye Communion, teacher I. I. Nikitin. Certificates of merit were given to the teacher of the Moscow Transfiguration Community, A. M. Ivanov; Chairman of the Moscow

Community of Old Christian Believers of the Pomorye Communion, F. S. Kukushkin; Chairman of the Leningrad Community of Old Believers of the Pomorye Communion, A. M. Epifanov, and teacher of that community, S. G. Timofeyev; Chairman of the Borisov (Minsk Region) Community of Old Believers of the Pomorye Communion, A. N. Pastushkov, and the treasurer of the Vitebsk Community of Old Believers of the Pomorye Communion, A. I. Lopukhova.

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, sent congratulations on the occasion to I. I. Egorov, L. S. Mikhailov, M. I. Chuvanov, F. S. Kukushkin and P. N. Khvalkovsky.

ORTHODOX SISTER CHURCHES

Theological Seminar

**of Representatives of the Theological Schools
of the Russian Orthodox Church and of Youth Organizations
of the Orthodox Church of Finland**

COMMUNIQUE

A youth theological seminar within the framework of Syndesmos took place at the Leningrad Theological Academy on February 13, 1984, at the invitation of the Russian Orthodox Church.

Among the participants were students and faculty members of the theological schools of the Russian Orthodox Church and representatives of the youth organizations of the Orthodox Church of Finland, including: the Union of the Orthodox Youth, the Union of the Orthodox Students, the Students' Association of the Orthodox Theological Seminary of Finland.

There were ten delegates from each side, and present as observers were students of the Leningrad Theological Academy and the LTA Precentorial Courses as well as students from the Orthodox Church of Finland studying at the LTA.

S. P. Rasskazovsky, an LTS lecturer and Vice-President of Syndesmos, and Protopresbyter Mikko Kärki, rector of the Orthodox parish in Kuopio, were elected co-chairmen of the seminar.

The seminar took place following the XI General Assembly of Syndesmos (Crete, Greece, August 14-19, 1983), which chose "Church as Eucharistic Community" as the general theme for the Syndesmos activities during the next three years. The paper presented to the participants in the seminar reflected some aspects of this general theme. Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary, a member of the Counsellors' Committee of Syndesmos, addressed the meeting with an opening speech.

He noted the connection between the mystery of Easter, the mystery of the Kingdom of God, the Eucharist and eschatology. The crises that exist in the world are a pain and disease of the world, and the Church, as a healing spiritual power, is directly concerned with curing them. He also said that one of the burning issues of today was to preserve life, and the Church cannot be indifferent in the face of the growing threat to peace. The roads leading humanity to self-extermination are renounced by the Church in the same manner as suicide. The Church always comes out in solidarity with people of good will who dedicate their efforts to the solution of problems of peace and justice.

Jukka Alava, a 4th-year student of the Orthodox Seminary of Finland, read a paper on the theme: "By One Body and One Blood".

The theme of the second paper, presented by S. P. Rasskazovsky, a LTS instructor, was "The Eucharistic Nature of the Church as the Foundation of the Christian Diaconia and Service to the World".

Both papers dealt with the basic aspects of the eucharistic ecclesiology, which help to understand better the essence of Christian service, its connection with the Eucharist and experiences gone through the execution of this Sacrament.

While considering the service of the Church to the world, the great importance was underlined of the service of reconciliation for all people, and the crucial problems now facing humanity were pointed out.

Then a general discussion of the reports took place. The participants in the seminar believe that a community celebrating the Eucharist manifests itself as a Church—the mysterious Body of Christ. Believers should always be kept aware of this fact through forms of liturgical life, as witnessed by the practice of the Early Undivided Church. The participants agreed that in the present conditions in which the Orthodox Churches find themselves, the intensification of liturgical life should be accompanied by an active involvement of all community members—as far as this is possible—into the Eucharistic service.

In the course of the discussion two aspects of the Christian diaconia were noted: mystical and practical. The discussion mostly concentrated on the practical aspect, which is “Liturgy after the Liturgy” and is being realized through the prophetic service and service of reconciliation. The Church raises her prophetic voice against dangers threatening the contemporary world and man such as hunger, disease, poverty, wars and militarization of society. The peacemaking service of the Church starts with every Church mem-

ber creating peace within himself through his participation in the Sacrament of Eucharist. Christians are called upon to serve the world, enriching it with their inner peace.

The arms build-up in the world, as a phenomenon leading it in the long run to self-destruction, cannot but arouse profound concern in the heart of every Christian. In particular, concern was expressed over the deployment of US medium-range missiles in Europe. At the same time the participants expressed appreciation of and support for the efforts by people of good will to solve the problems of disarmament and save humanity from self-destruction.

The two sides expressed satisfaction with the seminar, the themes chosen for the reports and the general discussion which was businesslike.

The participants in the seminar expressed their wish to continue to hold such meetings of youth representatives of the two Churches in the future.

After the seminar the Orthodox youth delegation from Finland acquainted itself with the life of the Russian Orthodox Church and visited a number of Soviet cities.

The Demise of a Hierarch of the Orthodox Church of Finland

On January 22, 1984, Bishop Alexi of Joensuu (Orthodox Church of Finland) passed away after a grave illness. His Holiness Patriarch Pimen sent his condolences in this connection to His Eminence Archibishop Paul of Karelia and All Finland.

To His Eminence Archibishop Paul of Karelia and All Finland

Kuopio, Finland

Your Eminence, accept my deep condolences on the demise of His Grace Bishop Alexi of Joensuu. I offer prayers to the Lord of Life and Death to give His faithful servant eternal repose in the mansions of Heaven.

With brotherly love in Christ,

— PIMEN, Patriarch of Moscow and All Russia

January 23, 1984, Moscow

* * *

Condolatory telegrams were also sent to the Primate of the Orthodox Church of Finland by the Head of the Department of External Church Relations, Metropolitan Filaret of Minsk and Byelorussia, and by the Administrator of the Patriarchal Parishes in Finland, Archibishop Kirill of Vyborg.



Above: Funeral service for His Grace Bishop Alexi of Joensuu (Finland). Below: The procession carrying the coffin of Bishop Alexi round the Church in the New Valaam Monastery. January 25, 1984

Bishop Alexi (secular name Pertti Rantala) was born on April 19, 1941, at Liperi.

In 1966 he graduated from the Orthodox Theological Seminary in the town of Kuopio, after which he taught the catechism in the town of Jyväskylä. From

1962 to 1979 he studied Russian and Russian literature at the pedagogical faculty of the Higher Institute in Joensuu.

He was elected bishop while still a layman. He was professed with the name of Alexi and ordained hierodeacon

and then hieromonk. On March 2, 1980, Hieromonk Alexi was consecrated bishop.

The news of his demise spread quickly in Finland and beyond its borders.

On January 25, believers from all over Finland came to pay their last respects to Bishop Alexi and for the last time to ask for his archpastoral blessing.

At 9 a. m. Archpriest Bogdan Soiko, Superintendent Dean of the Patriarchal Parishes in Finland, conducted a panikhida by the body of Bishop Alexi.

At 10 a. m. His Eminence Archbishop Paul of Karelia and All Finland arrived and was met with due solemnity.

Divine Liturgy was concelebrated by Archbishop Paul, Metropolitan John of Helsingfors and Metropolitan Lev of Oulu, assisted by Hegumen Panteleimon, of the New Valaam Monastery, Archpriest Bogdan Soiko, Archpriest Georgiy Kilgast, Father Kamvi Kokkonen, Father Risto Lintu, Father Pekka Jurkinen, Father Juhani Hörrkin and Deacons Makariy Lehtimäki, Raimo Huttu and Stefan Holm.

The Liturgy was attended by the clergy of the Orthodox parishes in Finland, the Reverend Mother Hegumenia Antonina of the Lintula Convent, with her nuns, as well as Bishop Jukka Mallivaare of Kuopio (Evangelical Lutheran Church of Finland) with his wife. Also present were Governor Esa Timonen of North Karelia; Marjatta Lehtinen, a representative of the Ministry of Education of Finland, and numerous Orthodox and Lutheran believers.

Before the funeral service, Archbishop Paul delivered an oration in which he said that though young in years, Bishop Alexi had possessed great spiritual maturity. As a vicar bishop he was not the ruling hierarch, but he had taken an active part in the theological and liturgical life of the Orthodox Church of Finland. He loved divine services, especially the Divine Liturgy during which the Sacrament of Baptism was administered. He strove to imitate the example of the Valaam monks, their humility and patience. Towards the decline of their lives these monks always asked God to send them affliction.

To Bishop Alexi, as a true follower of these Valaam ascetics, the Lord sent suffering at an early age. His illness prepared him for his transition into Eternal Life, for his meeting with Christ.

The funeral service, conducted by 34 priests and 4 deacons, was led by Archbishop Paul. The choir, directed by the precentor of the cathedral in the town of Joensuu, Pauli Matthew, sang with profound emotion.

After funeral service wreaths were laid—from the Supreme Authority of the Orthodox Church of Finland by Archbishop Paul, Metropolitan John and Metropolitan Lev; from the Evangelical Lutheran Church of Finland, by Bishop Jukka Mallivaare of Kuopio; from North Karelia, Governor Esa Timonen, and from the Ministry of Education of Finland, by Marjatta Lehtinen. A wreath from the Russian Orthodox Church was laid by Archpriest Bogdan Soiko.

To the singing of "O Holy God" the coffin was borne round the monastery's cathedral church after which the funeral procession went to the graveyard of the Valaam monks, to the spot chosen long before his demise by the bishop himself.

Afterwards there was a funeral repast during which the condolatory telegrams were read out from His Holiness Patriarch Pimen of Moscow and All Russia; Archbishop John Vikström of the Evangelical Lutheran Church of Finland; Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate; Metropolitan Antoniy of Leningrad and Novgorod; Archbishop Kirill of Vyborg, the clergy and laity of the Orthodox Church of Finland and from representatives of the Evangelical Lutheran Church of Finland.

The late Bishop Alexi was more than once a guest of the Russian Orthodox Church and of the Georgian Orthodox Church. He contributed a lot to the development of contemporary theological thought, to the fraternal relations between the Russian Orthodox Church and the Orthodox Church of Finland, and to the promotion of friendship between our two countries and peoples.

Bishop Alexi won the love of the many who came in contact with him. His heart and his home were always open to all. People were drawn to him by his Christian love, kindness, consideration, meekness and patience. He helped them to grow spiritually and he strengthened their faith in the Lord and Saviour Jesus Christ. By his own life and episcopal ministry, Bishop Alexi strove to draw believers to an understand-

ing of the spirit of early Christianity.

May the Lord God give repose to the soul of the late Bishop Alexi "in a place of brightness, a place of verdure, a place of repose,... where there is neither sickness, nor sorrow, nor sighing, but life everlasting". May eternal memory be his!

Archpriest BOGDAN SOIKO,
Superintendent Dean
of the Patriarchal Parishes in Finland

Monk Akakiy Kuznetsov

The oldest resident of Finland and Scandinavia, the last remaining monk of the Trinity-Pechenga Monastery, Monk Akakiy (secular name Andrei Kuznetsov), died at Heinävesi, near New Valaam, on January 30, 1984. He was 110.

He was born in the former Vologda Gubernia into a peasant family on October 17, 1873.

Andrei Kuznetsov originally entered the Solovetski Monastery of the Transfiguration of the Saviour from which he transferred to the Trinity-Pechenga Monastery in 1898. He was professed in 1913 with the name of Akakiy. In 1943 he moved to New Valaam together with other brethren of the Trinity-Pechenga Monastery. There he was placed under obedience in the stables, from which he was released at the age of 90. But up to the age of 100, Monk Akakiy continued to fulfil other easier obediences.

To the end of his life he was cheerful. He lived in an old cell of the monastery. In the last few years as he grew weaker, he was served by Monk Efraim. With the exception of the last few years, Monk Akakiy regularly attended services, even when he had to come in a wheelchair.

He was known among the brethren as a humble ascetic devoted to prayer.



By praying incessantly he prepared his soul for Eternal Life.

Monk Akakiy died in a local hospital to which he was taken two days before his death.

He was buried in the graveyard of the New Valaam Monastery on February 3, 1984.

B. S.

Bishop Francis Quinn of Sacramento Visits the Soviet Union

Bishop Francis Quinn of Sacramento and Father James O'Mally of the St. Kevin Church in San Francisco (Roman Catholic Church, USA) visited the Soviet Union from February 2 to 13, 1984, at the invitation of the Department of External Church Relations of the Moscow Patriarchate.

On February 3, the guests were received by Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the DECR, and had a discussion on the participation of religious circles in the peace movement.

Later that day they visited several Moscow churches, the Kremlin and the Tretyakov Art Gallery.

On February 4 and 5, Bishop Francis Quinn and Father James O'Mally were in Leningrad. There they visited the Church of St. John the Divine of the Leningrad theological schools, the churches of the Transfiguration and St. Vladimir and the St. Nicholas Cathedral Church during All-Night Vigil. In the morning of Sunday, February 5, they said Mass in the Leningrad Catholic Church of Our Lady of Lourdes. Bishop Francis Quinn greeted the congregation. Then the guests attended Divine Liturgy in the Trinity Cathedral of the St. Aleksandr Nevsky Lavra. The Liturgy was celebrated by Metropolitan Antoniy of Leningrad and Novgorod, who cordially welcomed the American guests after the service. In his response, Bishop Francis Quinn stressed his desire for friendship with the Soviet people. Vladyka Antoniy gave a dinner at his residence in honour of the guests.

While in Leningrad the American guests went to the Piskarevskoe Memorial Cemetery and to the Hermitage.

On February 6, in Moscow, Bishop Francis Quinn and Father James O'Mally were received by Metropolitan Filaret of Minsk and Byelorussia, Patri-

riarchal Exarch to Western Europe, Head of the Department of External Church Relations. Present were Bishop Sergiy of Solnechnogorsk, Deputy Head of the DECR, and A. S. Buevsky, Executive Secretary of the DECR.

Later in the day the American guests visited the Soviet Peace Committee where they were received by its vice-chairman, O. S. Kharkhardin.

In the evening, Metropolitan Filaret gave a dinner in honour of his guests at his residence in Serebryany Bor. It was attended by Bishop Sergiy and A. S. Buevsky.

On February 7, Bishop Francis Quinn and Father James O'Mally went to the Catholic Church of St. Louis in Moscow where they were greeted by its rector, Father Stanislas Mazhejka. They also went to the Publishing Department of the Moscow Patriarchate, accompanied by the Second Secretary of the US Embassy in Moscow, John Parell, where they were received by Hegumen Tikhon, assistant editor-in-chief of *The Journal of the Moscow Patriarchate*. They were shown a documentary of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" (Moscow, May 1982).

On the same day, Bishop Francis Quinn and Father James O'Mally had an audience with His Holiness Patriarch Pimen. Greeting Bishop Francis Quinn, His Holiness said: "We regard your visit as a manifestation of the fraternal feelings which we believe your Holy Church has towards us Christians in the Soviet Union.... We are also happy to see you as a representative of the episcopate of the Roman Catholic Church in the United States. We have good experience in peacemaking cooperation with the Conference of Bishops in your country

and we hope that it will continue in the future as well, especially since the current situation urgently calls for our common efforts in this direction."

The audience was attended by Metropolitan Filaret of Minsk and Byelorussia and Protopresbyter Matfei Stadnyuk, secretary to His Holiness.

On February 8, the American guests visited the Trinity-St. Sergiy Lavra and the Moscow theological schools. Archimandrite Georgiy, the Assistant Rector of the Moscow Theological Academy, gave a dinner in their honour.

On February 9 and 10, Bishop Francis Quinn and Father James O'Mally were in Kiev where they were received

by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. They visited the Kiev-Pechery Lavra and attended the evening service in the St. Vladimir Cathedral Church. On February 10, the guests visited several Kiev churches, the convents of St. Florus and of the Protecting Veil of the Mother of God and inspected the St. Sofia Cathedral. They also visited the Ukrainian Peace Committee where they had a discussion with its vice-chairman, V. I. Korotich, and other committee staff members.

On February 11 and 12, the American guests learned about the cultural and religious life of Moscow. They left for the USA on February 13.

Ecumenical Prayer—1984

On February 8, 1984, the annual prayer for Christian unity, initiated by the World Council of Churches, was held at noon in the Church of All Saints at Sokol, Moscow.

The following took part in the servi-

ce: on behalf of the Antiochene Orthodox Church—Archimandrite Niphon, representative of the Patriarch of Antioch to the Patriarch of Moscow, Dean of the Antiochene Metochion in Moscow; the Armenian Apostolic Church—



Ecumenical prayer in the Church of All Saints in Sokol, Moscow, February 8, 1984



The Ektene intoned

Archimandrite Tiran Kyuregian, rector of the Armenian Church in Moscow; the Bulgarian Orthodox Church—Archimandrite Kirill, representative of the Bulgarian Patriarch to the Patriarch of Moscow, Dean of the Bulgarian Metochion in Moscow; the All-Union Council of Evangelical Christians-Baptists—the Rev. I. M. Orlov and V. G. Kulikov, executive secretary of the *Bratskiy Vestnik* journal; the Roman Catholic Church—Father Stanislav Mazheika, Rector of the St. Louis Church in Moscow; the Russian Orthodox Church—Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations of the Moscow Patriarchate; Bishop Sergiy of Solnechnogorsk, Deputy Head of the DECR; Archimandrite Georgiy, Assistant Rector of the Moscow Theological Academy; Hegumen Tikhon, assistant editor-in-chief of *The Journal of the Moscow Patriarchate*; Protodeacon Vladimir Nazarkin, staff member of the DECR, and M. S. Ivanov, Prorector of the MTA.

The service was attended by the de-

puty heads of the DECR Archbishop Platon of Sverdlovsk and Kurgan and Archbishop Iov of Zaraisk, staff members of the synodal institutions, students of the Moscow theological schools and parishioners. The student choir of the Moscow Theological Academy and Seminary sang the hymns.

The Order of the Ecumenical Prayer is prepared every year by the World Council of Churches together with the Secretariat for the Promotion of Christian Unity of the Roman Catholic Church. Changes are made only in the Scriptural lessons and in the supplications of the litany. It consists of the greater and lesser doxologies, the Lord's Prayer, the Trisagion and lessons from the Gospel and the Apostle (in 1984—Lk. 22. 14-16, 24-27; 2 Cor. 5. 14-21, 13. 11; 1. Pet. 1. 3; 2 Pet. 1. 2; Rom. 15. 5-6; Eph. 1. 3). ,

Bishop Sergiy who led the ecumenical prayer, delivered an introductory address in which he proclaimed the theme of this year's service: "Be One in Christ Our Lord" and opened the service with the ephphonesis: "Blessed is our God".

As in previous years, representatives of various confessions recited prayers according to their own rites: Father Anisлав Mazheika—a prayer from the Celsian Sacramentary (6th century);

G. Kulikov—the Litany of Joy and Praise, accompanied by the refrain "Thou art our God, and we—Thy people"; and Archimandrite Tiran Kyureyan recited a prayer from the Coptic Liturgy of St. Cyril of Alexandria (5th century).

Bishop Sergiy preached on the theme of the Gospel lesson (Lk. 22. 14-16, 24-25). In conclusion Vladyka Sergiy called upon the congregation to ask the Lord to pardon the sin of our division and unite us all in His One Church, His One Body; to grant us for this purpose a time of peace—send peace upon our much-suffering planet, so that we may continue and we might glorify the All-Holy Name of our Lord Jesus Christ in peace, good health and prosperity.

In the final litany the participants in the ecumenical prayer entreated the Lord to grant help to all who labour for the fulfilment of His commandment to unite; to all who confess His All-Holy and Magnificent Name, to establish the bonds of peace, brotherhood and cooperation among the peoples of all continents and to grant the time when mankind will be freed from the burden of weapons as quickly as possible.

The service ended with the singing of "Many Years" for all present and praying and all Christians.

Metropolitan Filaret thanked the worshippers for joining in the prayer and said that the practice of ecumenical service, of praying for the unity commanded to us by the Lord, was an act of thanksgiving of our hearts to our Lord Jesus Christ. Then Vladyka Filaret blessed all those present.

E. SPERANSKAYA

ECUMENISM IN 1945-1961, AND THE ENTRY OF THE RUSSIAN ORTHODOX CHURCH INTO THE WORLD COUNCIL OF CHURCHES

In 1952 the Constantinople Patriarchate made public an encyclical which stated the desirability of more vigorous operation among the representatives

Orthodoxy in the ecumenical movement, with adherence to a single, coordinated line at ecumenical forums, and circumspection in prayerful communion with the non-Orthodox. This encyclical did not diverge from the stand of the Russian Orthodox Church and was met with understanding by her leadership. The position of the Constantinople Patriarchate was revealed in a letter to Patriarch Aleksiy of Moscow and All Russia dated January 31, 1952, sent by Patriarch Athenagoras of Constantinople: "In an age when people and nations are working hard to resolve formidable problems which concern all humanity, the union of Christendom... is acquiring great importance, and the cause of reconciliation and co-

operation is becoming the sacred obligation and holy duty of all Christian confessions and organizations, a duty obtaining from the essence and mission of Christianity.

"In keeping with its Charter, the World Council of Churches is striving to promote the common activity of Churches, to establish cooperation, to confirm ecumenical awareness in the members of all the Churches and to support the cause of spreading the Holy Gospel, and the preservation, elevation and consolidation of other values of humanity in Christendom. Clearly, its main goal is a practical one, and its cause is a God-pleasing attempt and the manifestation of the noble desire of Christians to pool the efforts of the Christian Churches and create a common front to grapple with the great problems confronting mankind. Such is the aim of the World Council of Churches. The Orthodox Church by participating in the pan-Christian movement, strove chiefly to

Continued. For the beginning see "JMP" 2-3, 1984.

acquaint the non-Orthodox with the richness of her faith, divine service and organization, as well as with her religious and ascetic experience, and in her turn she learned about new paths and acquired a new understanding of ecclesiastical life and activity, and about valuable elements which, as a result of the special conditions in which she found herself, she could not possess and cultivate. Therefore further involvement and cooperation in the World Council of Churches in our view is desirable" (original written in Modern Greek, DECR Archives).

In the 1950s, the Department of External Church Relations continued to develop the ecumenical activity of the Russian Orthodox Church.

During their foreign visits, Metropolitan Nikolai of Krutitsy and Kolomna and other representatives of the Moscow Patriarchate had numerous meetings with non-Orthodox representatives. Many foreign religious figures visited Moscow and had meetings and talks with officials of the Russian Church. Noteworthy in this sense is the development of relations between the Russian Church and the Evangelical Church in Germany (FRG). At the invitation of His Holiness Patriarch Aleksiy, the Rev. Dr. Martin Niemöller, President of the Evangelical Church in Hesse (FRG), President of the Office of External Relations of the Evangelical Church in Germany, and an outstanding public figure and antifascist, visited the Soviet Union in early 1952. This visit not only gave a boost to the development of Church relations, but also laid the foundation for the establishment of friendly ties between the peoples of the two countries [JMP, 1982, No. 1, p. 60].

The Third World Conference of the Faith and Order Commission in August 1952 in Lund, Sweden, discussed the theme "Our Unity in Christ and the Division of Our Churches" in three aspects: "The Nature of the Church", "Worship", and "Communion in the Sacraments". Fundamental differences were ascertained between Orthodoxy and non-Orthodox both in defining the concept and essence of the Church and worship and on the question of the Sacraments. A special paper on the so-

called intercommunion was prepared for this conference by the Theological Commission on Faith and Order which was chaired by Prof. D. Bain, with the participation of the Orthodox vice-chairman, Prof. H. S. Alivisatos (Greek Church). Following a brief historical survey of the work of this theological commission, the authors of the paper examined the extremely important question of the precise meaning of the following ecumenical terms to be used subsequently: intercommunion, open communion, and intercelebration.

"Intercommunion means that as a result of an agreement between two confessions the members of one are allowed to receive Holy Communion in the other, and vice versa. Such, for example, is the 1931 agreement between the Anglican and Old Catholic Churches or the agreement between the American Episcopal Church and the Polish National Catholic Church of America. Open communion means that a confession freely allows members of other Christian confessions to receive Holy Communion in it, without any special permission or an agreement. The Presbyterians in Scotland and the Congregationalists adhere to such a practice. However, in both intercommunion and open communion the Eucharist for Communion is celebrated only by each confession's own priest. If a priest of another confession is permitted to celebrate the Eucharist, then it is called intercelebration. Given 'full intercelebration' with 'full intercommunion' one can speak of 'full liturgical communion'" JMP, 1954, No. 7 p. 76].

The above theological paper was of certain positive significance inasmuch as it helped clarify the meaning of important ecumenical terms. Nevertheless, it proved essential at the Lund conference to achieve an agreement on Christological and ecclesiological questions acceptable to all its participants above all to representatives of the various Protestant, Anglican and Old Catholic Churches. The failure of the Lund conference was due largely to reasons which were candidly noted by Prof. Dr. Josef Hromadka (Evangelical Church of Czech Brethren, Czechoslovakia) at Lund: "No matter how sim-

erely and confidently we assert that our problems are being viewed by us solely in the theological and biblical aspects, another motive force may be hidden in the depths of our spiritual life and our theological thought. Our efforts to understand the Word of God, the word of the Prophets, the Gospel, the Church and her essence may be changed and embellished in the most dangerous manner—unconsciously or almost consciously—by our apprehensions and our wishes in the social, political and cultural spheres" [op. cit. 0, p. 51].

Imperfection in ecumenical fellowship could not, however, weaken the genuinely Christian hope of its convinced advocates, a hope aspiring to the Saviour, to meet Whom the Christian Church directs her path. This eschatological hope rang at the Lund conference in the speech of Prof. Edmund Schlink (Heidelberg University, FRG). He expressed confidence that all who were *poor in spirit*, who *hunger and thirst after righteousness* (Mt. 5. 3; 5. 6), who believed in the spiritual reality of the Parousia, should find in the Coming Saviour the solution to all questions. "Voicing a desire for perfection—commanded by the Saviour," A. V. Vedernikov, Executive Secretary of *The Journal of the Moscow Patriarchate*, rightly pointed out then, "this bright hope could enter the ecumenical movement as a force capable of eliminating division in Christendom, for there is nothing common in it with those sentiments on the basis of which many distortions have taken place, and it is not connected with an attitude of disdain for reality" [10, p. 52].

Meanwhile the Russian Orthodox Church continued to develop her ties with the non-Orthodox world.

In September 1953, Metropolitan Nikolai sent a letter to the 16th International Old Catholic Congress in Munich on behalf of the Russian Church, which served to reestablish relations between the Russian Orthodox Church

and the Churches of the Utrecht Old Catholic Union.

In June 1954, a delegation of the Evangelical Church in Germany (FRG) headed by the President of the Synod Dr. Gustav Heinemann visited the Soviet Union. This meeting inaugurated active dialogue between the Russian Orthodox Church and the Protestant Churches of Western Europe and imparted a direct impetus to the start in 1959 of the Arnoldshain theological conversations between representatives of the Russian Orthodox Church and the Evangelical Church in Germany (FRG), [Theological Studies, Moscow, 1968, No. 4, pp. 203-216].

Christendom saw in the year 1954 with the 2nd Assembly of the World Council of Churches in mind. "Though not taking part in the activity of the World Council of Churches," wrote A. S. Buevsky, Secretary of the Department of External Church Relations of the Moscow Patriarchate, "the Orthodox Church is following its efforts closely, prompted by profound interest in the attempts of the Western Christians to find the road to Church unity" [12, p. 74].

The 2nd Assembly of the WCC was held in August 1954 in Evanston, USA. It was attended by 502 delegates from 179 Churches and religious associations from 54 countries, including representatives of the Constantinople, Alexandrian, Antiochene, Jerusalem, Cyprian and Greek Orthodox Churches. Despite individual statements made in the cold war spirit, the assembly in general was marked by a more realistic approach to an assessment of the socio-political situation in the world. "In the resolution of the assembly 'Evanston Speaks' and in the decisions of a number of sessions of the WCC Central Committee, support is expressed for the idea of detente, as well as solidarity with those who advocate the prohibition of weapons of mass destruction and general and complete disarmament with effective international control" [7, p. 40].

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Hegumen TIKHON,
V. NIKITIN

(To be continued)

Archbishop Serovbe Manukian's Death

In connection with the demise of one of the oldest hierarchs of the Armenian Apostolic Church, Archbishop Serovbe Manukian, Administrator of the West European Diocese, which took place in Paris on February 8, 1984, Metropolitan Filaret of Minsk and Byelo-

russia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, sent a condolatory telegram to His Holiness Supreme Patriarch-Catholicos Vazgen I of All Armenians.

THEOLOGY

Life in Unity

Bearing witness about Himself our Lord Jesus Christ said: *I am come that they might have life, and that they might have it more abundantly* (Jn. 10. 0). And in his Prologue, St. John solemnly proclaims: *In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not* (Jn. 1. 4-5). This is the main theme of our assembly.

And this is the main content of Christian witness and the main task of Christian service—always and everywhere, towards all and each and under whatever historical circumstances. For life is the gift of God opposing the powers of evil, death, and destruction, and it is realized in all its plenitude, in abundance, through Jesus Christ in the Holy Spirit.

This plenitude of life manifests itself in the communion (*koinonia*) of men with God and with each other in Jesus Christ—in the Holy Spirit.

Such a communion (*koinonia*) is the Church. An essential element of such communion (*koinonia*) is life in unity.

Our Lord Jesus Christ asked for this unity in His high priestly prayer: *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe... (Jn. 17. 21). I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me* (Jn. 17. 23).

This unity in Christ is addressed to the world: *that the world may believe... and that the world may know that thou hast sent me* (Jn. 17. 21, 23).

The Church is called upon to be a

sign, a pledge, and manifestation of such life in unity.

This unity is the property of the Church, given to her by God in Jesus Christ through the grace of the Holy Spirit—as an immanent, organic property of her inner essence. But, at the same time, it is something given to the Church, as a historical fellowship, as her permanent mission to be carried out and realized in the life of human society—in the course of her history—from the time of her foundation by our Lord Jesus Christ and to His Second and Glorious Coming—*when he shall have delivered up the kingdom to God, even the Father... that God may be all in all* (1 Cor. 15. 24, 28).

This unity, this gift and task of life in unity manifests itself most fully in the Church—in the Holy Eucharist and through the Holy Eucharist.

Our Lord instituted the Eucharist at the Last Supper as a Sacrament of unity and love. He spoke to the Apostles about love as a uniting force. He is the New and Second Adam, the Path for men who come to the Father in Him and through Him. And the Mysterious House of the Father, in which there are many mansions, is our Lord in Whose Body—in the Church—the believers, by means of the grace-filled power of love, are united mysteriously sharing one body with Him and with each other. They are united through the Sacrament of Flesh and Blood—according to His own words: *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him* (Jn. 6. 56). The Apostolic teaching of the Church as the Body of Christ transmits, above all, the liturgical experience and expresses the Eucharistic reality: *...we being many are one bread, and one body: for we are all partakers of that one bread* (1 Cor. 10. 17). St. John Chrysostom explains it in this way:

One of the main reports delivered on July 28, 1983, at the plenary session of the Sixth Assembly of the World Council of Churches in Vancouver, Canada.

"We are this very Body. For what is bread? The Body of Christ... What do the communicants become? The Body of Christ.... Not many bodies, but one Body."

Believers become the Body of Christ in the Holy Eucharist. That is why the Eucharist is the Sacrament of the Church—the Sacrament of the Synaxis, the Sacrament of Communion (*mysterion synaxieos, mysterion koinonias*).

Eucharistic communion is not only a spiritual or moral unity. It is an actual realization of the one, integral life in Christ. The very image of the body points to the organic continuity of life. By virtue and in the measure of their union with Christ, the One Life of the God-Man manifests itself in the believers—in the communion of the Sacrament and in the unity of the Life-Giving Spirit. The Early Fathers spoke without hesitation about "natural" and "physical" communion, explaining realistically the Gospel image of the vine. St. Cyril of Jerusalem calls the communicants at the Eucharistic Supper "one with Christ in body and blood". In His One Body the Lord makes the believers a joint body Himself and among themselves: "So that we ourselves would come together and intermingle in unity with God and amongst ourselves." St. John Chrysostom says the same thing: "He mixed Himself with us and dissolved His Body in us so that we might become a single whole as a body jointed to the head. And this is a sign of the greatest Love...".

All human estrangement and exception are eliminated in the Eucharist. Believers become co-members in Christ, and by means of this—co-members to each other. A new, catholic humanity is created—a race of brothers. St. Simeon teaches: "All are One Christ, as one body of many members."

The Eucharist is a catholic Sacrament, the Sacrament of peace and love and, therefore, of unity in life and of life in unity. St. Augustine witnesses: *Mysterium pacis et unitatis nostrae*.

This is the Agape just as the Last Supper was indeed the Agape when our Lord revealed and showed to the disciples "the most perfect way" of absolute love according to the image of

His Love. *As I have loved you, that ye also love one another* (Jn. 13.34). And this love for one another is in the image of the Triadic Love: *As the Father hath loved me, so have I loved you: continue ye in my love* (Jn. 15. 9). The Lord traces the commandment of love to the Mystery of the Trinity: *That they all may be one; as thou, Father, art in Me, and I in thee, that they also may be one in us.... I in them, and thou in me, that they may be made perfect in one* (Jn. 17. 21, 23). For believers this is possible only through Christ and in Christ, in the unity of His Body, and in the communion of His Chalice. The consubstantiality of the Trinity is mysteriously reflected in the Oneness of the Catholic Church. According to this same image believers must have *one heart and... one soul* (Acts 4. 32). This is realized, first of all, in the Eucharist and by means of the Eucharist—in life. Eucharistic communion is the fulfilment and apex of Church unity.

The Eucharist is celebrated on behalf of the Church and on behalf of all the people of the Church—"for all and everyone". St. John Chrysostom says: "For a purifying sacrifice, common to all the world, is offered... and a common kingdom is revealed...". The Church prays: "Furthermore we offer unto Thee this our reasonable worship on behalf of the whole universe". The liturgical supplications at the Eucharist embrace the whole world, and the Bloodless Sacrifice is offered for the whole world, for the living and the dead. Commemoration of the living and the dead at the Eucharist signifies the confirmation of each individual in the One, Catholic Body of the Church. And the Church asks God to make good her weakness to fill gaps in her memory; "And them that we have not remembered, either from ignorance or from forgetfulness or from the number of names, remember Thou, O God... Who knowest each from the womb of his mother" [the Liturgy of St. Basil the Great]. The Eucharistic prayer embraces the whole plenitude and complexity of life, every situation and condition, the intricacies of the earthly destiny of man. God's blessing and mercy are invoked upon the life of all men, for everything is

surrounded and embraced by Christ's Love: "Be Thou Thyself all things to all men, Who knowest each and his petition, each house, and its need" [*ibid.*]. All life is contemplated in Christ. And the Church prays: "Remember, O Lord, them that set before Thee these Gifts, and them for whom, and them by whom, and the ends whereunto they are set forth". Then follows an enumeration of all possible categories and conditions of men for whom the Eucharist is being offered. This great commemoration before the face of God concludes with a prayer for all: "Remember, O Lord, the people here present, with them that... are absent and have mercy upon them and us, according to the multitude of Thy mercies. Fill their garners with all manner of good; preserve their marriages in peace and concord; nourish the infants; bring up the youth; succour the aged, comfort the weak-hearted, gather together them that are scattered abroad,... sail with the voyagers, fare with the wayfarers, champion the widows, shelter the orphans, deliver the captives, heal the sick. Them that are now... in affliction or any necessity and sore beset, remember, O God, with all that have need of Thy great tender mercy, both such as love us and such as hate, and them that have charged us to pray for them. And all Thy people, remember, O Lord our God, and upon all pour out the wealth of Thy mercy..." [*ibid.*].

The plenitude of the Church is revealed in the Eucharist. Each Eucharist is celebrated in connection with the whole Church, as if on behalf of the whole Church, of all her oneness and plenitude. In each Eucharist we contemplate the God-Man Christ as the Founder and the Head of the Church, and with Him His Body—the whole Church as the One and Integral Body of Christ. The Eucharist is a revelation of Christ and His Church. The Eucharist is the sign of victory, the sign of accomplished salvation—the salvation from corruption, the victory over Death. This is the Sacrament of reconciliation and love, not of sorrow; of forgiveness and not of judgement.

Christ suffered, but rose from the dead and destroyed Death by His death—He is the Author of Life, the

Vanquisher of Death. He rose from the dead and ascended to glory; His Death and Resurrection have become our resurrection. That is why the Eucharist is the victorious hymn of thanksgiving.

Under this sign of Victory and Thanksgiving in the Eucharist, the Church regards the whole of world history as "the one image of the One Kingdom of the Saviour"; as the image of the Divine Dispensation for the whole world—men and all creatures. The Eucharist is filled with cosmic zeal and embraces the plenitude of the works of Divine Wisdom and Love, the plenitude of creation and care of the world. God's pre-eternal will in regard to the world has been fulfilled and is being completed in Christ—in His Incarnation and Resurrection. In the Incarnation matter was sanctified, and we offer the elements of matter—of cereal and fruit of the vine—for Eucharistic consecration. In it God's image and likeness are restored in man and we contemplate in the righteous and the saints the promised and longed-for deification of men as a thing accomplished. In the saints the Church contemplates her own fulfilment, sees the Kingdom of God in power, for we and they are one Body, "though some members are more radiant than others" (St. John Chrysostom). In the Incarnation of the Lord, the earthly, the human world is reunited with the heavenly, the angelic world—and in the Eucharist we pray and offer sacrifice together with the heavenly host "for through Christ the angelic and human Churches have become one" (St. Simeon of Thessalonica). Thus, all the planes of being: the cosmic, the human and the angelic, come together and intersect in the Eucharist. In it the world is revealed as the genuine cosmos—one and united, assembled and conciliar.

In the Eucharist the mind reaches back to the beginning of the world and follows its destiny. At the Eucharist the Church prays: "Thou out of nothing broughtest us to be, and when we were fallen, didst raise us up again, and has left nought undone till Thou hadst brought us unto Heaven and hadst bestowed upon us Thy Kingdom for to come" [The Liturgy of St. John Chrysostom].

For all of us, the path to the plenitude of the Kingdom is opened in Christ. In the Eucharist the beginning and the end of history join together—the Bible recollections and apocalyptic prophecies—the whole plenitude of the New Testament. Here begins the transfiguration of the world which began with His resurrection to Eternal Life. In the Eucharist, the fulfilment (or the plenitude) of the Church is anticipated—the complete unity of the whole of humanity which we are hoping and waiting for in the life of the age to come.

The Eucharist is the anticipation and rudiment of the resurrection according to the promise of our Saviour: *Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day* (Jn. 6. 54).

This is hope and the pledge of the resurrection, “betrothal of the future life and the Kingdom” [Prayer Before Holy Communion, 5]. “In the Eucharist we touch the transfigured world, enter Heaven, touch the life to come” (St. John Chrysostom). According to St. Maximus the Confessor, the Eucharist is “the image of the future age and the end of this world”.

Such is the plenitude of life and the plenitude of the unity of men, the transition into complete transfiguration of all creatures and the deification of man in his full and eternal communion with God in Jesus Christ by the grace of the Holy Spirit, when God indeed becomes All in all, the pledge and the sign of which is the Holy Church and which is manifested in the Holy Eucharist.

There is not a word of my own in what I have said above. All this is a true and exact exposition of the teaching of life in unity—in the Holy Church through the Holy Eucharist, as it was felt and experienced in the Early Church.

This New Testament apostolic teaching on unity, as witnessed by the Holy Fathers and reflected in the ecclesiology and Eucharistic practice of the Early Church, which is faithfully preserved in the teaching and the Eucharistic life of the Orthodox Church, is presented by me here in the words of Father Georgiy Florovsky, an outstanding Russian Orthodox theologian, one of the fathers of

modern ecumenism. He was one of the brilliant Russian theologians and religious thinkers who founded the ecumenical movement. He is no longer with us, but he was a participant and a leading theologian in all the previous assemblies of the WCC, and if he were now with us in Vancouver, he would unquestionably, be the one to present this report and not I. But I would like my paper to be a tribute of gratitude to him, and the assembly members and the whole of Christendom to recall also the names of other great Russian theologians and thinkers—the fathers and founders of the modern ecumenical movement and of the theological renaissance of the 20th century. They often made tragic mistakes in understanding contemporary historical events and in the evaluation of historical perspectives and tasks of Christian witness in the modern world; yet with amazing profundity and daring they theologized and philosophized on the problems bequeathed to us by the life, teaching and heritage of the Early Church—by the Holy Fathers and Teachers of the Church of the times of the Ecumenical Councils. They were able to coordinate these problems with the burning issues and needs of contemporary humanity with deep insight and conviction.

In doing so, they maintained the best traditions of Russian theology and religious philosophy of the 19th and early 20th centuries. Basically, their theology and religious philosophy was an interpretation and continuation for the West and for the ecumenical movement of the achievements and problems belonging to the previous period of vigorous development of Russian theology and religious philosophy. They transmitted, interpreted and developed this great heritage in the new conditions of their life in the West during the period that saw the foundation of the ecumenical movement.

Today we use with gratitude this great wealth of Orthodox theology and religious philosophy, and quite legitimately, in the context of our participation in the ecumenical movement and of our life and witness in a secularized socialist society.

This new ecclesiastical and socio-political context of life, in the comple-

ely new conditions of a socialist society, has helped us to accumulate rich experience in Christian witness. Here the pledge of success is not so much in the theological and philosophical development of individual questions of mission and evangelization, as in the witness of Truth through translation into life of the great Christian principles. Our experience has shown that the success of Christian witness in the contemporary secularized world can be achieved only if the orthodox truths are embodied, proven and shown to people in our orthopraxy.

Let us now ask ourselves: What conclusions are to be derived, for our life, for the life of our Churches, for our witness in orthopraxy, from our teaching of life in unity, the unity of the Church as one Eucharistic community and as a sign and pledge of the unity of mankind under the One Head and Source of life, our Lord Jesus Christ, in Whom all God's creation is called upon to reach unity and communion with God, when God will be *all in all* (1 Cor. 15. 4-28)?

First of all, we should always bear in mind and in our consciences the following words of God spoken to all of us for all time through the Prophet as God's great warning and call to repentance and correction: *To what purpose is the multitude of your sacrifices unto me? saith the Lord... Bring no more vain oblations: ... the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.... And when ye spread forth your hands, I will hide mine eyes from you:... when ye make many prayers, I will not hear...* (Is. 1. 11, 13, 15). *Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith he Lord* (Is. 1. 6-18).

And our Lord Jesus Christ always tells us: *Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift* (Mt. 5. 23-24).

Whereas throughout the centuries of Christian history, everywhere and for all Christians, this Divine warning and reminder have rung out as a constant call to repentance and correction, today, especially in our contemporary context, active love, orthopraxy, and contextual theology, which respond with concrete deeds to the vital needs and demands of humanity, are our conscience's direct dictates which proceed from our Christian Faith and our membership of the Church of Christ.

I shall mention here only some of the most important imperatives which proceed from the Christian understanding of life in unity, in its ecclesio-Eucharistic, human, cosmic, and natural interrelations and interconnections.

1. If we speak of life in unity in the Church, of interrelations between the unity of the Church and "the renewal of human fellowship" then, in order to enjoy the confidence of other people, we must overcome, first of all, our own historical divisions and all Christians must reunite in the One, Holy, Catholic and Apostolic Church. We must set an example of such unity in deed, in life, in unity of faith and in the fundamental canonical order of our Churches.

Hence the paramount importance of "Faith and Order" and of the progress achieved in the consensuses on Baptism, the Eucharist and the Priesthood.

2. If the Eucharistic Bread is the Bread of Eternal Life, and by breaking it we become participants in the Eternal Supper of the Lamb in God's Kingdom, become united with Christ and with each other as brothers, then it is quite natural that thereby we assume the responsibility of struggling against hunger, poverty, disease and any manifestation of social injustice and evil towards other people—who are all our brothers and sisters.

As members of the Christian Church and as communicants in the One Bread and One Cup of the Holy Eucharist, we are responsible for them before God, because they are, together with us, God's children—brothers and sisters belonging to one family.

3. If we are called upon to live in the Church in unity, and bear witness of it by our unity with Christ and with each other in the Holy Eucharist, then

any hostility, discrimination, and division of people due to racial, national, ethnic, language, or cultural backgrounds, because of sex, age, social status or education, any discrimination and oppression because of religion, confession or ideology — any such unfraternal attitude, enmity, and alienation are incompatible with the Christian Faith and with our membership of the Church.

4. If the Church is One and is called upon to serve as a sign of unity and renewal for the rest of the fellowship of men, and if we partake of the Cup of Peace, then it is a direct responsibility of each Christian and of all our Churches to take part in peacemaking, in the struggle against militarism, the arms race, any threat of war and nuclear annihilation; in the struggle to save the sacred gift of Life — in the Name of Jesus Christ Whom we confess as the Life of the World, and in the struggle for complete and universal disarmament, for detente and cooperation among nations.

5. If the Church is One, and is called upon to serve the "renewal of the fellowship of men", and if in the Holy Eucharist we sacrifice to God and pray for all men, for the whole of humanity, then cooperation and dialogue with men of other faiths and ideologies, with all men of good will, as well as our responsibility for them before God, are as much our duty as it is with our fellow Christians, members of the Holy Church.

6. The Holy Eucharist and, in the final analysis, salvation on the eschatological plane bear not only a human (historical and ecclesiological) aspect, but also a cosmic aspect, for according to the Apostle Paul: *The creature waiteth for the manifestation of the sons of God... the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we our-*

selves groan within ourselves, waiting for the adoption, to wit, the redemption of our body (Rom. 8. 19, 21-23).

Not only are the elements of matter (cereal and fruit) consecrated in the Eucharist; the Sacrament also anticipates the final freedom from bondage to decay into the liberty of glory for the children of God, for all creatures, for the whole cosmos. And here *oikonomia* and *oikologia* (i. e. reasonable, planned and purposeful management of the world economy for universal benefit, and the administration of Nature and the cosmos — the ecological problems — the preservation of the environment, of Nature and the cosmos surrounding us) become directly related to Christian concern for "the oneness of life" and "life in unity".

These are only some, comparatively the most important, conclusions and tasks for Christian *orthopraxy*, that are to be directly and imperatively derived from Christian *orthodoxy*, when we consider at this assembly different aspects of life in unity as reflected in our understanding of the unity of the Church and the significance for this unity of the Eucharistic understanding and the Eucharistic life of the Early Undivided Church of the times of the Ecumenical Councils.

This understanding and this life have risen today especially forcefully before our consciousness as a call and an example in the context of the aims and perspectives of our witness and service in modern society.

With profound gratitude to God, and sincere awareness of our personal unworthiness, we may bear witness here that the experience of our Church and the selfless devotion of our believers may be our modest but positive contribution to the common Christian and human cause and may be of benefit at the discussions of these great and basic problems by our assembly. Our hope and joy are in this. And for everything — glory be to God for ever and ever.

Protopresbyter Prof. VITALIY BOROVOI

The Theology of the Symbol

The chief purpose of symbols is to repare and elevate a man to mystical, spiritual contemplation, to communicate him to the sphere of existence manifested through symbols. Symbols possess considerable conceptual content and spiritual influence. The fact that they are inferior to painting in vividness and to sculpture in volume do not detract from their merits. On the contrary, it is because symbols avoid a direct imitation of reality that they acquire the capacity to express much more than is given in a simple sensual perception. Moreover, they not only express the reality they designate, but also open it up, making it accessible to spiritual perception. A symbol cannot be dead, empty or barren, it "is truly indivisible from the aim — the highest reality which it manifests" (3, p. 98). For this reason "...the usual understanding of the symbol as something self-sufficing, although partially and conditionally true, is radically false" (3, p. 98). The "usual understanding", impoverishing the symbol, makes a number of substantial mistakes in its perception. In symbolic commentaries one often comes across such expressions: "the symbol reminds", "the symbol denotes", "the symbol indicates". The first expression can be understood in two ways. A simplified conception limits the function of the symbol to exerting an influence on the human memory alone. As a result, the symbolism of Divine Liturgy, for example, is capable solely of mentally recreating in the mind the earthly life and ministry of our Lord Jesus Christ — His Incarnation, sermons, passion and Death, burial, Resurrection, Ascension, the sitting at the right hand of the Father and His Second Coming. At least the following fact attests to the incongruity of such an interpretation of the mysterious profundity of the Liturgy. While a simplified explanation summons the worshippers of Liturgy merely to recall at the moment of the Lesser Entrance the start of Christ's public ministry, the order of service compiled by those who have

spiritually perceived the ineffable spiritual depth of the Holy Eucharist, depicts in the prayer of the Lesser Entrance this moment as sacred and awesome. Precisely at this moment "the heavens open" and the Angels summoned in the prayer "descend" to God's church. "The Angelic Host and the human race" begin their joint worship. To remembrance is relegated even the symbolism of the principal, especially grace-bestowing part of the Liturgy, the Liturgy of the Faithful. Given such an explanation, why, for instance, the Creed (one of the symbols of this part of the Liturgy) is read, becomes unclear. "Under pressure from rationalistic theologians," writes Father Pavel Florensky, "we usually consider that the Creed is a theoretical declaration of our doctrine, and therefore, being true, it is sung or read during the Eucharistic Canon, as an act of faith 'inserted' there. But this view is deeply erroneous. The Creed is developed from the baptismal and ritualistic formula: 'In the Name of the Father, and of the Son and of the Holy Spirit', which lies at the base of all the sacred acts and the entire divine service. That is why the Creed remains the same as its original kernel, i. e., in the Liturgy it does not in the least have a declarative nature (who, for that matter, has the doctrine to be declared to, since only the faithful have remained after the departure of the catechumens) but is mysterious and actual; to be exact it is union in love and the ontologically and essentially understood unity of thought through which one can only cognize, in order to confess faith in, the Consubstantial and Indivisible Trinity" (4, p. 113). If liturgical symbols only called to mind certain historic events in the Life of Christ the Saviour which took place 2,000 years ago, the symbol-rich Orthodox service could hardly have evoked any special state of grace and experience in the worshippers.

The ecclesiastical meaning of the word "reminder" differs markedly from its common sense. In the iconoclastic period this word was very often used by the advocates of icons which are

painted, as is well known, in symbolic language. By "reminder" they meant "spiritual awakening" (3, p. 101). In some an icon awakens spiritual vision, and in others, less attentive to Christian life, "a perception of the spiritual, slumbering deep in the subconscious, but in any event it does not merely confirm that there is such perception, but allows one to feel one's own experience of this type or brings it closer to the consciousness" (3, pp. 101-102).

When they say "the symbol denotes" or "the symbol indicates", the symbol is also defined only superficially. In such cases they are speaking not so much of a symbol as of a sign—"it denotes". Definitions of this kind create the illusion of a common understanding of a symbol, of the ease of its perception. In reality, however, a symbol is by no means simple and by no means readily understandable. "Anything may indicate something. A key points to the lock for which it has been made. A door points to the fact that one may pass from one place to another through it. A chimney points to the fact that a stove is or should be found in this house. All these are stable, immobile, simple signs, which do not influence the human will and do not call for change in reality. These are dead signs" (5, p. 190). They indicate, signify, but do not symbolize.

The indissoluble connection between the outer aspect of a Christian symbol with the grace-filled content potentially included in it is well explained by Father Pavel Florensky on the example of a window (3, p. 98). A window, which allows light to pass through, does not have anything in common with the nature of light. Nevertheless, without light it is no longer a window, but merely glass and wood. For light to enter a room, glass and wood are necessary, just as the outer aspect of a symbol is necessary for the latter to be effective and become a participant in the life-giving light.

Such a connection is observed in each ecclesiastical symbol. For example, the symbols of the hierachal grace of a priest—orarion, epitachelion and omophorion—are not merely cloth and not only "indicators" of grace, and the placing on the head of the orarion at

Confession during the reading of the Prayer of Absolution, and of the omophorion during the ordination of a deacon and a priest is not an evocative act or a "demonstrative process", so that we may see for ourselves that the Sacrament has been administered. Such an explanation of a symbolic act cannot be correct not only because it does not correspond to the nature of the symbol, but because it does not accord with the nature of the Church herself, for in the Church there is nothing, nor can there be anything, without content, conducted only "for show". Ecclesiastical symbols are organically linked with grace. When we say: "holy altar"—symbol of God's special presence in the church, "holy omophorion" and "holy vestments" in general—symbols of hierachal grace, and "sacred vessels", we are referring to holiness not in the ethical sense (it would be absurd to speak of the morality of things), but in terms of their consecration with grace.

Efficacy is inherent, though to different degrees, not only in Christian symbols. Let us recall a number of Old Testament symbols. The bronze serpent raised up on the tree—a symbol of the Sacrifice on Golgotha—proved to be a bearer of God's healing power for those inflicted with a deadly disease. Moses, raising his arms, symbolizing the Cross, acquired strength baneful for the enemy host. Also of symbolic import was his rod which worked miracles.

The nature of a symbol can be ascertained in an analysis of Old Testament offerings. There is no need here to prove that there is nothing magical about these sacrifices. "The main accent [here] lies... not on the atmosphere of mystery and 'occult' hint at things concealed from the uninitiated" (7, p. 323). The action of Old Testament sacrifices was not magical, nor was it only psycho-physical. It would be more correct to say that even though psycho-physical influence did take place, it nevertheless did not accord with the real purpose of these sacrifices and should have been overcome in the educational process of the Old Testament man. The emphasis is often placed precisely on such an influence. Moreover, colourful pictures are drawn of offerings (much blood, the

hell of burnt meat, the priest besprinkled with blood, the roar of bulls, etc.). Undoubtedly, the external aspect of the offerings could evoke a sensual perception of the sacrifice. This was not the main thing, however. The person offering the sacrifice was supposed to realize that *the blood of bulls and goats themselves could not take away sins* (Heb. 10. 4) and that *the law having shadow of good things to come, and the very image of the things, can never with those sacrifices which they offered year by year continually make comers thereunto perfect* (Heb. 10. 4). A sacrifice exerted its own, true influence only when it was perceived as a symbol of the New Testament Sacrifice. Sensual perception was clearly insufficient; "taken by itself", it was incidental and chaotic in quality, "characteristic even of animals, devoid of the ability to reason" (6, p. 230). Deep faith was required, thanks to which the inner content of the sacrifice — the symbol communicating him to the Sacrifice of Christ — was revealed to man.

Faith is imperative for the perception of any holy symbol, for such a symbol is a sign which requires faith (as just in God's 'fidelity'), and at the same time a standard demanding fidelity (in response to God's 'fidelity') (7, p. 324). Such faith presupposes living contact between the person perceiving the symbol and the content being perceived. A symbol is not a source and not the sum of rational knowledge; contemplated speculatively, unconnected with its prototype, it can lead only to various errors. "Rationalization" in regards to a symbol, as has already been pointed out, merely conceals its genuine sense, replacing it with all possible false substitutions. The symbol is "silent" when it is approached rationally. It also remains "silent" when viewed passively and narrow-mindedly (5, p. 188). Passive contemplation does not burden itself with spiritual vigilance; it does not bother to perceive how God's world is reflected in symbolic images. The external "beauty" of a symbol, if such exists, is quite sufficient for it. Passive contemplation continues to leave man in the grip of sensations *per se*, without elevating them to a higher degree of development. Given such con-

templation, liturgical symbolism, for example, produces nothing other than an external effect. Divine service is viewed as "elaborate": brocade vestments interwoven with gold thread, according to their spiritual meaning the material image "of the penetration of the cleansed flesh of the world with Divine Light" (3, p. 131), are seen only as beautiful vestments, and all liturgical symbolic acts are seen in like manner. Before becoming "that which has been given" for the perceiver, symbolic content must be assimilated by his consciousness as "that which has been assigned", which requires spiritual activeness and receptivity in perceiving this content. "The meaning of a symbol objectively realizes itself not as something at hand, but as a dynamic tendency... Strictly speaking, this meaning cannot be elucidated, reduced to a simple logical formula, but can only be partly explained..." (8, pp. 385-386). Therefore any symbolical interpretation, no matter how profound it may be, is unable to reach what is perceived in the spiritual contemplation of the symbol.

Another point to be considered is that symbolical interpretations cannot embrace and explain the entire vast multitude of religious symbols. God's world is deeply symbolic. Owing to symbols not-made-by-hand *the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead* (Rom. 1. 20). Symbols of the surrounding world "are not stereotyped phenomena of nature" (5, p. 203); they possess symbolic significance and spiritual power. Through them *the heavens declare the glory of God; and the firmament sheweth his handywork* (Ps. 19. 1). The ability to comprehend such symbols is acquired not so much through the interpretation of symbols as through spiritual vigilance and observation. Precisely this is how it is possible, for example, to view a symbol of the universal resurrection in the image of awakening Nature or to discover the immeasurable symbolic depth of the sun: sunlight is the symbol of the True Light *which lighteth every man that cometh into the world* (Jn. 1, 9); the life-giving quality of the sun is

witness to the Giver of Life: *All things were made by him and without him was not any thing made that was made* (Jn. 1, 3); the accessibility of the sun to the good and the evil (Mt. 5. 45) is the symbol of the boundlessness of God's mercy; the "sun—light—warmth" triad elevates the contemplating mind to the Holy Trinity, and so on. Proximity to creation helps one to understand how God's world is reflected in the creature world and elevates one from images-symbols of the external world to its Creator.

The external aspect of a symbol, as has already been pointed out, is not "similar" to the prototype which it symbolizes. This feature is the main justification for prohibiting the creation of images of the spiritual world with the help of symbols. The insufficiency of the spiritual experience in perceiving a symbol cannot be filled by external impressionability and the imagination. Artificial constructions in this sphere are fraught with dangerous consequences: creating the illusion of spiritual vision, they lead away from genuine, spiritual contemplation and become a source of endless errors. Impressionability and imagination during elevation through the symbol to the prototype inevitably leads to self-deception and enchantment. The warnings of the Fa-

thers of the Church and the ascetics against creating artificially spiritual images at prayer and meditation are well known. Spiritual, mysterious contemplation of a symbol presupposes the passing of the contemplator beyond the bounds of sensual perception. This is not an intellectual process; such passing entails spiritual danger. "The danger lies in deceit and self-deception.... The world catches and holds one to its slave, sets nets and lures him with the allegedly attained access into the spiritual realm, and the spirits and powers that guard the passage are not 'the guardians of the threshold', i. e. are not the good defenders of forbidden areas, not beings of the spiritual world, but myrmidons of the 'prince of the power of air', lurers and seducers who detain souls on the border of the worlds"! (3, p. 90). The prayer of the heart must be "image-less" and "aspect-less". "A symbol cannot be deciphered by a simple effort of reason" (8, p. 385); it is revealed and manifests its mysterious power only provided there is "ontological contiguity" (3, p. 101) with the spiritual world, only through faith, *the evidence of things not seen* (Heb. 11. 1), and which helps one distinguish empirical reality from spiritual reality.

Prof. M. IVANOV, MTA



LITURGICAL PRACTICE

The Sacrament of Baptism

The Blessing of the Oil

The blessing of the water is followed by the blessing of the oil with which the one being baptized is anointed.

"Peace be with you all. Bow your heads unto the Lord." The priest bends his head before the vessel with the oil, bathes over it three times and makes the Sign of the Cross over it three times. In early practice, the vessel was held by the deacon. According to the 16th-century literary monuments of the Russian Orthodox Church, the duty of holding the vessel with the oil was given to the godparent.¹

"Let us pray to the Lord," intones the priest and begins the prayer for the blessing of the oil. "O Lord and Master, the God of our fathers Who didst send unto them that were in the ark of Noah thy dove, bearing in its beak a twig of olive, the token of reconciliation and salvation from the flood, the foreshadowing of the mystery of grace; and didst provide the fruit of the olive for the fulfilling of Thy Holy Mysteries; who thereby fillest them that were under the Law with Thy Holy Spirit, and perfectest them that are under grace: bless also this holy oil with the power, and operation and indwelling of Thy Holy Spirit, that it may be an anointing unto incorruption, an armour of righteousness, to the renewing of soul and body, to the averting of every assault of the devil, to deliverance from all evil unto those who shall be anointed thereby in faith, or who are partakers thereof; unto Thy glory and the glory of Thine Only-Begotten Son, and of Thine All-Holy, and Good, and Life-Giving Spirit, now and for ever and world without end."

The choir: "Amen." The Deacon: "Let us give heed."

The priest anoints the water in the font thrice in the Sign of the Cross while singing the "Alleluia".

Just as before the renewal of the world after the Flood, the dove sent out by Noah returned with an *olive leaf* in its beak, a joyful sign of the reconciliation of God with the world and of the nearing deliverance from the Flood: *so Noah knew that the waters were abated from off the earth* (Gen. 8. 11), and so the oil united with the blessed water of Baptism is similar to the *olive leaf* taken from the water. Anointed by it, the one being baptized is comforted and strengthened with the hope of God's mercy, trusting that the immersion in the element of water will serve as his rebirth in grace, his spiritual regeneration.²

Bearing all this in mind the priest intones: "Blessed is God, Who illumineth and sanctifieth every man that cometh into the world, now and for ever and world without end."

The choir: "Amen." According to the practice of the 16th century, the priest at these words lifted up the infant holding him with its face towards the East.

After this ritual the priest anoints the one being baptized in the Sign of the Cross. When anointing the forehead he says: "The servant of God (name) is anointed with the oil of gladness in the Name of the Father, and of the Son, and of the Holy Spirit. Amen." When anointing the breast and the back: "Unto the healing of soul and body"; the ears: "Unto the hearing of faith"; the hands: "Thy hands have made me and fashioned me"; and the feet: "That he (she) may walk in the way of Thy commandments".

Joining the ranks of "athletes of

Christ", a Christian receives special power for the invisible, spiritual, battle, which he voluntarily accepts by stepping on to the path of salvation through Baptism. "You were anointed," says St. Ambrose of Milan, "as an athlete of Christ, about to wrestle in this world's contest."³

The Greek word *eleos* (oil) also means "mercy, compassion". This second meaning of the word emphasizes especially the significance of oil in the Sacrament as a sign of the strengthening power of God's grace upon the soul of the baptized one.

The oil used in the Sacrament must be absolutely pure, unmixed with any other liquid.

In Church practice the blessed oil is sometimes used again at other Baptisms. When the oil in the vessel finishes then, at the following Baptism, the vessel is refilled and blessed again.

The anointing is performed with a fine brush kept in the baptismal case. The Euchologion says that the whole body is anointed. If today we only anoint definite parts of the body—the forehead, the breast, the back,⁴ the ears,

the hands and the feet of the one being baptized, we witness thereby the primary designation of the oil which is to bless the thoughts, desires and acts of the man entering into spiritual covenant with God. This reveals the power of the soul which will help the baptized one to be beneficially grafted to the fruitful Olive Tree—Christ. The early Euchologion indicated that after the anointing by the priest, a deacon for men and a deaconess for women, approached and rubbed oil all over the body of the newly-baptized one: "When the whole body has been oiled, the priest baptizes him."

NOTES

¹ Prof. A. Dmitrievsky. *Divine Service of the Russian Church in the 16th Century*. Kazan 1884, p. 287.

² Archpriest G. S. Debolsky. *Concern of the Orthodox Church for the Salvation of the World*. 3rd edition, St. Petersburg, 1885, p. 100.

³ Father Alexander Schmemann. *The Sacrament of Baptism*, Paris, 1951, pp. 24-26.

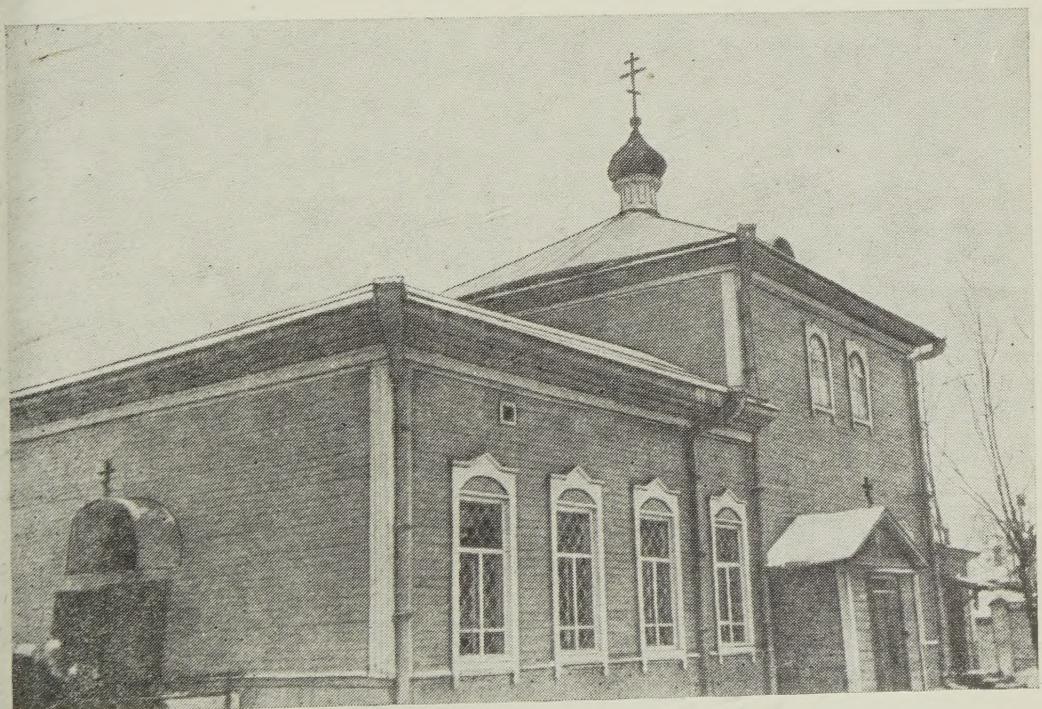
⁴ There is no definite formula for anointing the back, therefore at the words "for the healing of the soul" the breast is anointed and at the words "and the body", the back.

Archpriest VLADIMIR RIGIN





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